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MANUAL

OF THE

METHODIST EPISCOPAL CHURCH:

A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests
of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT
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BOOK CONCERN.

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MANUAL
OF THE
METHODIST EPISCOPAL CHURCH.

OCTOBER, 1882.

DUTIES OF PRESIDING ELDERS IN SUPERVISING CHURCH TEMPORALITIES.¹

BY REV. JOHN POUCHER.

Presiding Elder of Indianapolis District, Indiana Conference.

THOUGH it is presumed by some that ministers of the Gospel are not skilled in the management of temporal affairs, yet the secular business of the Church is a very extensive enterprise which has been conducted principally and successfully by the preachers. The expenditure for benevolent purposes in the Methodist Episcopal Church alone, exclusive of the outlay for colleges and almshouses, and the interest on money already invested in church property this year, is estimated at fifteen millions. There can be no question but that we have something to show for the investment. It is fair to infer that there is not entire ignorance of business methods with men who can rear families, often exceptionally large, on the meager wages of an ordinary mechanic, maintain a style of living in harmony with the best social position, and so train their children that more of the sons become ministers, college presidents, statesmen, physicians, and bankers, and more of the daughters become the mistresses of most elegant households, and the brightest stars in social and literary life, than from any other class of equal numbers.

Of all ministers, the Methodist preacher has taken the

¹ A paper read at the Presiding Elders' Convention for the North-west, held at Chicago June 6, 1882.

heaviest contract. To maintain rank among the brethren his converts must be counted by hundreds, and his benevolent collections must invariably exceed those of his predecessor. He must project and finish several church edifices and parsonages during his career, and while thus engaged he must make more pastoral visits and do more practical study than any other parochian. Meanwhile, lest wife and children want bread, he is expected to work up his *own* claim, though, without a cent of commission, he has previously collected every available dollar for the building fund, missions, church extension, the poor, and seven other regular benevolent enterprises. For all this he has no financial guaranty. Not a dollar has been pledged for food or clothes, and very often his store-bill is frightful before a penny is given by those who sometimes act as if they were aiding a mendicant. He and his predecessors have gathered a congregation of converted, but often crude and unmanageable, sinners from every rank and quarter of society ; but he must direct, control, pacify, and unify these incongruous elements so as to secure their respect and co-operation, or his plans of church work fail, and his own living is cut short. To be the instrument in saving souls enough to maintain the number of Methodists at two millions, in spite of the o'er true doctrine of falling from grace ; and to show a respectable increase after 25,000 or 30,000 have been translated to glory every year, and much of the waste in other denominations has been replenished from our stock ; to build five hundred churches annually where there were none before, and to add largely to the value of the property of societies already organized ; to endow colleges, to defend the public schools, to take the lead in temperance and other social and benevolent movements ; and to collect his support from a people who have scarcely learned the first principles of religious giving, when other ministers would starve in a month—these and many other requisites constitute the work of a typical Methodist preacher. If such achievements do not demand business talent, the world's affairs are conducted on a very small capital of executive ability.

In these elements of a Methodist preacher the *model* Presiding Elder stands pre-eminent. He must be proven com-

petent for larger and more varied undertakings than can occur in any single pastorate. While specially skilled in conception, he must be capable of brilliant and decisive execution. Much of his attention must be devoted to the Church temporalities, and even where he is expected to display superior preaching ability, he will be called to exercise still more of business sense. His office is very exacting and often exceedingly unenviable. In religious matters the purse is the most sensitive organ. While the pastor sings, exhorts, preaches, and shakes hands, his popularity may be comparatively safe, but his virtues are put to a severe test in the Quarterly Conference or Board meeting. He assumes a direful risk when he takes the missionary collection, or asks the congregation to put more money in the baskets on incidental account. Hence, he is fortunate in being able to place the Presiding Elder in the front, for the latter is presumed to be possessed of nerve, cheek, backbone, good digestion, and solid brain.

Special adaptation for the presiding eldership may seem to conflict with acceptability in the pastorate, because so much attention must be given to secular affairs. The charges are (sometimes) shy of the recently decapitated Presiding Elder, but usually he is a very efficient and useful, if not popular, pastor, doing all the better for his official experience the varied work of a Methodist itinerant. Religious devotion is shown in temporal as well as in spiritual affairs. Those are more nice than wise who think it unbecoming a minister to see that every interest of the Church is properly maintained. It is specially incumbent on the Presiding Elder to guard and promote the material welfare of Methodism.

This officer, though not in any sense the trustee, is, in many respects, the actual custodian of the church property. It is his duty to know that trustees are lawfully elected and the certificates of election duly recorded when necessary. He must be well-informed with regard to the civil laws governing and protecting ecclesiastical estates, as in these matters pastors and others are lamentably and almost unavoidably ignorant. When ground is purchased or otherwise obtained, he should inquire whether the title is clear and good, and should insist on an unconditional warranty deed, including the usual dis-

ciplinary proviso. He must be skilled in the art of determining eligible locations, and must unstintingly condemn the unwise policy of erecting a costly structure on a small or cheap site. Pastors, to secure a temporary triumph, and trustees, to save a little outlay, may be tempted by apparently flattering offers to fix our churches where Methodism, in spite of its popular and evangelistic power, will be doomed to the second or third rank of influence. Presiding Elders must apply their wisdom in locating mission Churches in the city, and providing for the wants of the rural regions now threatened with ecclesiastical desertion. These officers are Bishops in every thing but the name, and often exert a wider and more effectual influence than those whose position is nominally more elevated. Many a Presiding Elder is held directly responsible in providing for the wants of a spiritual constituency which is twice as large and important as that of some robed prelate whose dignity rests on a figment of apostolic succession.

In the very unpopular work of guarding against and liquidating indebtedness, the Elder must be constantly alert; and even then ambitious pastors and inexperienced and oversanguine trustees will frequently involve the Church, and thus cripple him in recommending suitable preachers, and providing for the ministerial claims and connectional benevolences. He obtains supervisory power in the appointment of a Quarterly Conference Committee, who may restrict extravagant or useless expenditures. The appointment of the Committee on Parsonage gives him opportunity to speak of the absolute necessity in our itinerancy of securing comfortable homes for the preachers, and at the same time he should remind the stewards that the traveling and moving expenses should be met immediately on arrival of the pastor.

To the Presiding Elder is largely intrusted the temporal interests of the pastor and his family. The appointment should be fitting and congenial. Hence the Presiding Elder must be acquainted with the number and special needs of the pastor's household, the state of their bodily health, and their social, intellectual, and moral necessities. It is certainly unwise to assign a minister with a large and delicate family to

an insalubrious region where much of his working strength and spirit will be spent in physical suffering or in caring for the sick. It is also harsh to unnecessarily exclude such a family from good schools, social advantages, and religious influences—about the only benefits a preacher can provide for his children. It is to the interest of the Church that its pastors should be at the highest point of efficiency, and, therefore, they and theirs ought to be in the best of health, spirits, culture, and morals. Care should be taken that pastoral changes are not made at inconvenient periods unless necessary by limitation of term. Long and difficult moves should be avoided unless absolutely essential to a proper adjustment of the work. Money, time, and strength saved are as valuable as when procured in another way.

When the pastor is duly settled, it is important to look after his claim for support, and on the circuits the Presiding Elder must guard against an unfair distribution of the apportionments, lest some societies should be overburdened in payment, or the pastor be deprived of a part of his salary. In like manner the Presiding Elder must protect the people against the excessive demands of unreasonable preachers who may not be acquainted with the financial ability of the charge. The estimates for ministerial support should be within the bounds of reason, and when they are once determined, the Presiding Elder must insist that they be honored, if at all possible.

It is his duty to show an interest in the appointment and instruction of the stewards or collectors. He may be better acquainted than the pastor with the qualifications of the members. Capable and trustworthy men ought to be chosen, so that the Church funds will be neither squandered nor embezzled, and that the people may be so approached as to give cheerfully and to the best advantage. By printed circular or otherwise the Presiding Elder can suggest methods and motives for giving, and urge the collectors to a course seldom taken, viz., insisting that all members of the Church, however poor, must give *something* for the support of the ministry. No one should expect continued gospel privileges without charge any more than bread or clothing. Possibly the ex-

penses of the church might be met by the contributions of the few, but it is not right to deprive the many of the privilege of knowing personally that “it is more blessed to give than to receive.” Frequently those who have not been solicited consider themselves slighted, and lose their interest in the means of grace, while the few who have been called on repeatedly regard the expenses of the Church as a burden, and their giving as a matter of necessity and not an act of worship. On this account it is often an honor entirely too expensive to be an office-bearer in the Church.

Business men need instruction in managing the temporal affairs of religion. Many who are successful in conducting large private or individual enterprises, may not understand the laws which govern mutual and public undertakings, especially those of a benevolent character, that are dependent for their support on the voluntary offerings of a number. The Methodist system of finance is unique, but none the less effective, and when men would apply the ordinary commercial methods, it is not surprising that friction or failure often occurs. Raising money for current expenses by subscription may be more certain than by apportionment or voluntary contribution; but in view of what has been done, Methodists can very well afford to compare their plans with those of other Churches. The element of uncertainty, instead of being a disadvantage, is an excellency, acting as a spur to the best efforts of both preachers and people. Our peculiar institutions, therefore, require explication, and a well-instructed Presiding Elder will sooner or later convince the laymen that there are some principles in church work that these “had not dreamed of in their philosophy.” It is preferable that the lay officers of the church conduct its secular business, making and settling the bills; but if public collections are ever necessary, the Presiding Elder must be skilled in the art of making them, ready with wit, sarcasm, anecdotes, tears, congratulations, prayers, songs, or any other proper influences to incite the people to duty. He should be fertile in suggesting plans for relieving societies either for building or current expenses, and thus demonstrate in various localities on the district that, in a commercial way, he has more than earned his salary.

If the temporalities of the Church are properly guarded, many of the hardships of the itinerancy will be removed or mollified. The perpetuity of episcopal itinerancy is largely committed to the Presiding Elders. If they are wise, active, and conscientious, the friction of the immense and powerful wheel will be reduced to the lowest point, and both preachers and people will be more efficiently, economically, and satisfactorily served than by any other conceivable method. Much of the restlessness in systematic itinerancy, if any exists, is due to the fact that the pastors are afraid that their claims will not be duly considered, and the societies suspect that their rights will not be properly respected. Let the minister be sure of a support in the discharge of duty, and the people be supplied with competent and conscientious service which must be honestly compensated—ends that the Presiding Elder is appointed to secure—and our members, notably loyal, and our preachers, exceptionally efficient, will maintain their love for and harmony with our grand Methodist itinerancy. Give to the Presiding Elder the actual powers with which his office is theoretically clothed, so that the affairs of his district may be economically and efficiently administered ; let him be devoted to Methodism, and true to those committed to his care, shielding laymen from imposition and incompetency, and preachers from abuse and starvation ; then will the so-called fifth wheel apply and preserve the forces which now seem mightiest in the evangelization of the world.

THE CREDIT SIDE.

[A considerable exhibit has of late been made in statistical comparisons and comments of the debit side in the record of the Methodist Episcopal Church concerning benevolent contributions. While the facts shown are true in themselves, there are counterbalancing facts, certain forms of consecration and outlay, which belong, as a very large offset, to the credit of Methodism in the development of her great work. Some of these considerations are forcibly presented in an article which appeared in the *Pittsburg Christian Advocate* of August 24, 1882, entitled "Denominational Contributions to the Missionary Cause Comparatively Considered," from the pen of Rev. J. M. Carr, of the East Ohio Conference. We reproduce here the fourth and concluding section of the article. It is evident that the author's argument has to do with all forms of benevolent contribution.]

4. Contributions to home-mission work among the white English-speaking people where these Churches have existed longest and are best established.

The Churches that are alive to the spiritual poverty of men of other tongues and climes are not unmindful of those who speak their own language and dwell in their midst. The contributions of the home missionary society of the Congregational Church are chiefly expended upon this class, and principally in the New England and Eastern States. The secretary states that 42 per cent. of the pastors in charge of Congregational Churches are missionary pastors, supported in whole, or in part, by the Home Missionary Society. The Year-Book, 1881, reports, "Number of missionaries (1879-80) was 1,015, nearly 650 of these in States and Territories west of New York." This locates more than one third of all the missionary pastors of the Congregational Church east of New York, or in New England. Of the remaining "nearly 650 west of New York," 500 are in the old free States, and most of these in the eastern. The report states \$326,720 41 were contributed the past year in cash and supplies.

On the same field and for the same class of people the Methodist Episcopal Church is doing the same kind of missionary work. It can, however, no more do this without funds and pastors than can other denominations. The sources from which the Methodist Episcopal Church derives the funds for this work are principally two. First, local missionary societies. These are organized in older conferences, and more especially in the larger cities, to aid in sustaining missionary Churches and pastors among the white English-speaking people in their midst. The amount contributed is far from inconsiderable. One society last year reports over \$32,000. Were all the contributions of these local societies reported and aggregated they would probably amount to \$200,000. But these societies not being auxiliary to the parent society, none of their contributions appear in its report.

A second and potential source, from which non-supporting or missionary churches of this class are sustained, is the contribution of the pastors in charge of them. The Methodist Episcopal Church has a unique system of fiscal ethics. In

brief it is this: If for any cause, at the end of any year, the pastor does not receive the amount estimated as necessary for a comfortable support, he pays the difference by way of deficit, and the church balances the account. A keen sense of justice has always kept our Congregational, Presbyterian, and Episcopal brethren from infringing upon this peculiarity of our economy. We therefore have the benefit of a monopoly on this plan of supplying non-supporting churches with what in other denominations are termed "missionary pastors." The amount contributed in this way is much larger than generally supposed. The following conferences, from their position and character, may be regarded as furnishing a fair average, and also some idea of the amount contributed. Their Annual Minutes for 1881 show contributions to have been made by way of deficit by the pastors as follows, namely:

| | | Average per Pastor. |
|-------------------------------|-------|------------------------|
| Philadelphia Conference | 5,000 | \$20 30 |
| East Ohio " | 5,600 | 28 00 |
| Pittsburg " | 4,700 | 31 40 |
| Erie " | 5,500 | 33 70 |
| West Virginia " | 6,200 | 45 30 |

From these statements it appears that a portion of the pastors of these five conferences contributed in this way for the support of the churches they served \$27,000, being an average of nearly \$31 for each pastor in these conferences. At this rate, the pastors of the Methodist Episcopal Church would in such way annually contribute for this work over \$300,000. These contributions are as truly missionary as those paid by the home missionary societies of other Churches for the support of the same class of work. In either case the pastor's living is paid, the only difference being who pays the balance which the church he serves does not pay. But the missionary character of the contribution and work does not depend upon who pays the balance. It is the same in fact and effect, whether paid by the pastor and his family or by home missionary societies. Through its Home Missionary Society the Congregational Church contributes, principally for this class of work, over \$300,000. In the Methodist Episcopal Church a much larger amount is contributed annually for

the same class of work. These contributions of the Congregational Church appear in their general missionary summary, while in the Methodist Episcopal Church they form no part of the financial summary of the Missionary Society. Their effects are only noticed in the growing number of churches and members which marks the wonderful history of Methodism in this country. The more fully all the facts are considered and compared the more clearly will the conclusions appear that other Churches annually tabulate in their general missionary summaries items amounting to hundreds of thousands of dollars, which same items are not so tabulated in the Methodist Episcopal Church ; that the alleged difference in comparative missionary contribution exists more in form of report than in matter of fact ; that while other Churches have little ground for even competitive boasting, the Methodist Episcopal Church has abundant reasons for humiliation for not having done more.

This interdenominational comparison should provoke only to careful thought, love, and good work. It must be confessed with deep regret that in the Methodist Episcopal Church are many who are living in the habitual and willful violation of their vows to contribute their earthly substance according to their ability to the support of the Gospel and the various benevolent enterprises of the Church. No word should be written or spoken in palliation of the dishonor which attaches to these, because of infidelity to their vows.

At the same time it is a bounden duty thankfully to acknowledge that in the ministry and membership of the Methodist Episcopal Church are large numbers as true to their vows, as devoted to the missionary cause, and as liberal in their contributions, as are to be found in any of the Churches of this land. Honor to whom honor is due. Let them know that their labors and contributions are not in vain, that though not half has been done that might and ought to have been, yet to-day there is not an institution on earth doing more for God and humanity than the Church of their choice.

MISSIONARY SOCIETY.

THE EDUCATIONAL OUTLOOK IN INDIA.¹

BY REV. B. H. BADLEY.

EARLY this year the government of India appointed an Educational Commission to inquire chiefly into "the present state of elementary education throughout the empire, and the means by which this can every-where be extended and improved." Of this Commission, Dr. W. W. Hunter, compiler of the new "Gazetteer of India," is president; and among the members, (a dozen or more in number,) are two missionaries, the Rev. W. Miller, Principal of the Christian College, Madras, and the Rev. W. R. Blackett, of Calcutta. The Commission sat in Calcutta, hearing testimony until April 1, and will meet again next December. The scope and character of the work before it may be inferred from the following questions selected from a list of seventy proposed to those asked to give evidence:

2. Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school-masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

16. Do you know of any cases in which government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

34. How far do you consider the text-books in use in all schools suitable?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

42. What progress has been made by the Department in instituting

¹ This article bears date May 12, and was designed for the July number of the *MANUAL*.

schools for girls ; and what is the character of the instruction imparted in them ? What improvements can you suggest ?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education ? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management ?

The Government was led to the appointment of this committee by the fact that in many quarters throughout India, both among civilians and missionaries, the opinion prevails that Government is expending too much money on high education, *i. e.*, on its colleges. An instance is cited in Calcutta, where there is a Government college, with a large, well-paid staff of teachers, attended by less than fifty pupils, each of whom costs the state upward of \$350 per annum ; while side by side are missionary schools of the same rank and efficiency, partly assisted by Government (on the grant-in-aid plan) attended by hundreds of pupils, each costing the Government \$25 or less per annum. The proposal is to close the Government college, to tell the fifty pupils to attend the missionary school or some other aided institution, and appropriate the money thus saved to establish primary schools, of which at least one hundred could be carried on with the same amount of money.

Another instance is in the North-west Provinces and Oudh, where last year (1880-81) 144 students in Government colleges cost the state 759 rupees (\$380) each, while 117 students in aided institutions, chiefly mission schools, cost Government 155 rupees (\$78) each, the comparative cost of Government schools being *five* times that of aided institutions. It is not surprising that the lieutenant-governor of the Provinces in his annual report, commenting on this, should say : "Great caution is evidently required in connection with the extension of higher education at the cost of the State, unless it is more appreciated and sought after by the people themselves. Sir George Cooper, as stated in the beginning of this review, fears an undue proportion of the funds the State is able to devote to education is spent on a very few, with hardly adequate results."

The advocates of reform argue that high education has been carried too far for the real good of the people. Colleges have been multiplied, but in many cases the young men they graduate are unable to find employment, and are a burden instead of a help to their families and the community. In the metropolitan cities especially, the supply of these is much greater than the demand ; if a vacant clerkship is announced there are scores of applicants ready to work for a nominal salary. On the other hand, the masses are illiterate, superstitious, debased, greatly in need of education in the common branches.

It is also urged that the effects of English education are evil ; that it is productive of self-conceit,¹ rudeness, disloyalty, skepticism, and immorality. The introduction by the Calcutta University of Huxley's "Hume" as a compulsory text-book—so gross a violation of the doctrine of religious neutrality that even Hindu graduates remonstrated—illustrates the very great danger in which educated young India stands.

There is great need of more primary schools. In Oudh, a province with a population of 11,000,000, there are only 54,000 pupils, boys and girls, attending schools of all grades, high, middle, and primary. Comment is unnecessary, as will be seen at a glance ; the masses are neglected.

As a matter of course, the missionaries are very deeply interested in this whole subject. The genius of Christianity develops schools. Plant a missionary where you will—in the edge of a desert, far away in the mountains, in remotest villages, in densest jungle—and instinctively he opens a school. He knows that knowledge is not only power but elevation, illumination. He knows that Christian education lifts men Godward, out of darkness, error, and superstition ; hence the effort he puts forth. In India especially, missionaries from the time of Duff have done much to advance the cause of education. Thousands of dollars have been expended in buildings and apparatus ; scores of missionaries have given

¹ As illustrative of this, the following quotation from "The Indian Banner" may be cited : "We men of the East can look at the sun, while those of the West wink and blink and wear colored spectacles that falsify their vision ; but this magnificent portion of the terrestrial globe, this flowery nation, will yet find an expansion of which England, perhaps, is little aware in her narrow corner of the earth—the birthplace of bigotry and science."

their time and strength to this work. Not an iota too much has been done, not a dollar too much expended. If we are to succeed in this land, where the upper classes have more brains than they are generally credited with by people at home, we must have the teacher as well as the preacher. As yet our schools have not yielded large numbers of converts, but the work they have done, and are doing, is not to be measured by this test: by and by we shall have many Ram Chandra Boses.

Several of the English newspapers here are greatly alarmed over this new movement, and are evidently afraid that the Government is playing into the hands of the missionaries, (who, of course, are a well-meaning but deluded set of enthusiasts.) Conspicuous among these is the "Pioneer," a large daily published at Allahabad, and circulating throughout India—perhaps the most successful publication of the kind in the land. For years this newspaper has set itself to defend the Hindus and Mohammedans from the crafty missionaries. Hence it is not surprising to find in its columns, when speaking of the Educational Commission, such utterances as these:

The impulse given at home to the primary education movement is a missionary impulse, and the wire-pullers in the enterprise will obstruct rather than promote any system of primary education that does not subserve missionary work. The missionaries have an idea, it is true. They want to infuse a little Western religion into the undertaking by a side door; but then, they must not be allowed to carry out their idea.

Poor "Pioneer!" We fear it is destined to discomfiture. The missionaries are sure to win. God's plan for the millions of India means something higher and better than spiritualistic, wishy-washy Olcottism or theosophism.

So far as we are able to read the signs of the times, this new movement promises to open up a large sphere of work for the missionary among the very classes most inclined to accept the Gospel. Thousands of primary schools will be opened, and in hundreds of instances missionaries will be asked to take charge of these. In our own mission, especially, we expect under the new *regime* to be able to respond to the many calls which are continually sounding in our ears, and

open primary schools in scores of villages in Oudh, and especially in Rohilcund, where we have many inquirers in the rural districts. We shall need a large corps of teachers for these, and our two largest schools, the "Normal School" at Bareilly, (for Rohilcund,) and the Centennial School at Lucknow, (for Oudh,) will be eminently useful in training and sending out teachers. The latter especially is greatly in need of funds. Who will endow it with \$25,000?

Our mission was complimented by the Commission inviting Dr. Johnson (for many years in charge of our Orphanage) and Rev. E. W. Parker, Presiding Elder of the Rohilcund District, men of liberal, progressive views, and well qualified to speak, to give their testimony. We cannot but think that the Methodist Church in India is to have much to do with educating hundreds of thousands of the children of this empire. Let the Church at home stand by us with prayers and money.

OUR SCHOOLS IN INDIA.

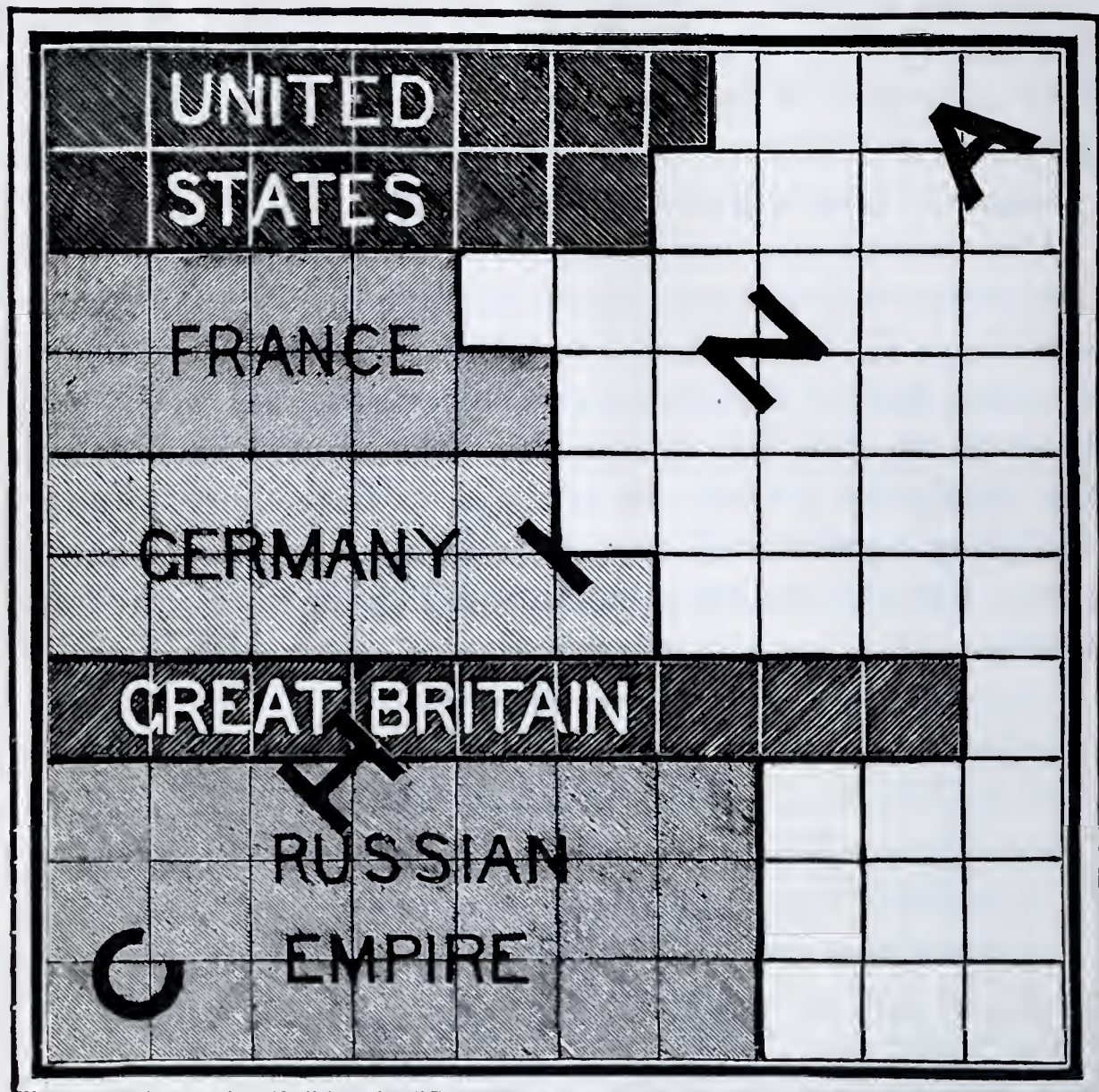
Our higher-grade mission schools in India, including those of the W. F. M. S., are the following :

| <i>North India Conference.</i> | <i>South India Conference.</i> |
|---|---|
| Theological Seminary, Bareilly. | Boys' High-School, Calcutta. |
| Normal High-School, Bareilly. | Girls' High-School, Calcutta. |
| Girls' Boarding-School, (Orphanage.) ¹ | Cannington Girls' School, Allahabad. |
| Kherah-Bajherah School. | Girls' High-School, Rangoon. |
| Centennial School, Lucknow. [now. | Methodist Episcopal School, (for both |
| Anglo-Vernacular Girls' School, Luck- | sexes,) Bangalore. |
| Memorial School, Cawnpore. ² | Mazagon School, (for both sexes,) Bom- |
| Girls' Boarding-School, Cawnpore. | bay. |
| Boys' High-School, Nynee Tal. | Madras School, (for both sexes.) |
| Girls' High-School, Nynee Tal. | Chadarghat School, (for both sexes,) Hyderabad. |
| Girls' Boarding-School, Moradabad. | Pramoor Orphanage, Nizam's Domin- |
| Girls' Boarding-School, Bijnour. | ions. |
| Girls' Boarding-School, Budaon. | Colar Orphanage, (Miss Anstey's, under |
| Girls' Boarding-School, (Orphanage,) Paori. | pastoral care of the Conference.) |
| Boys' Orphanage, Shahjehanpore. | |

¹ The orphanages contain many youth of advanced age who receive thorough instruction.

² Board of Trustees from both Conferences.

CHINA'S MILLIONS.



The above diagram, illustrating the population of China in comparison with that of five great nations of the world, was originally published in the *Missionary Herald* of the American Board of Commissioners for Foreign Missions. It assumes 400,000,000 (which is said to be the claim of the Chinese Ambassador in Paris) as a proper estimate for China. 405,000,000 is the figure adhered to in *Appleton's Annual Cyclopaedia*. Prof. S. Wells Williams, (author of *The Middle Kingdom*,) is the chief authority relied upon for putting the number as low, at least, as 350,000,000, a statement sometimes given, and justified, it is said, by the large reductions produced by famine in the population of the country. As each of the squares in the diagram represents 4,000,000 people, the sum of 360,000,000 could be readily shown, if desired, by cutting off the perpendicular row of ten squares from the right hand. The diagram is reproduced here in the hope that it will be very generally copied in enlarged form on the blackboard or otherwise, for use in Sunday-school and other missionary meetings. It presents at once to the eye the vastness of the multitude living in China to-day, each with an immortal soul for whom Christ died, and to whom he com-

missions the Church to go and preach his Gospel. How many nations does it take to equal the population of China? The five greatest nations of the earth (except India) combined together go but somewhat more than half ($62\frac{1}{2}$ one hundredths) of the way toward it. By the use of colored crayons other nations with an approximate exhibition of their population might be inclosed within the square.¹

A map of China showing the different provinces will be found in the *MANUAL*, October, 1881.² The population of the eighteen provinces, according to the estimate of 1842, was as follows:³ *Maritime Provinces*: Chili, 36,879,838; Shantung, 29,529,877; Kiangese, 39,646,924; Chekiang, 8,100,000; Fokien, 25,819,556; Kwantung, 22,652,608. *Inland Provinces*: Kansee, 19,512,716; Shensee, 10,309,769; Shansee, 17,056,925; Sechuen, 35,000,000; Hanau, 29,069,771; Hupeh, 28,584,000; Nganhui, 36,596,988; Yunnan, 5,823,670; Kweichow, 5,679,128; Kwangsi, 8,121,327; Hoonan, 20,048,969; Kiangsi, 26,513,889.

In case of some of these provinces quite different figures are given for them by various authorities. The census of 1812, which, in view of the authorities by which it is transmitted to us, is considered worthy of credit, gave the sum of the population as 362,447,183. A gradual advance of the population seems to have been, on the whole, (with some steps of remarkable retrograde, arising from wars, famine, or other causes,) evidenced by successive censuses during the last century. From 1792 to 1812 there was, apparently, an annual average increase of 2,706,333—not quite one per cent. The same rate would give in the present year 497,763,883. Yet our fuller knowledge of China at the present day takes a great deal from this estimate, a lack which is to be laid largely to the account of wars and famines.

Certain observations in the *Encyclopædia Britannica* seem to present in a just manner the unlimited resources of China in respect to population. "The constant flow of emigration from China, contrasted with the complete absence of immigration into China, is striking evidence of the redundancy of the population. In the kingdom of Siam it is estimated that there are at least a million and a half of Chinese, of which 200,000 are in the capital, (Bangkok.) In Java there are 136,000 of them. Cochin China teems with Chinese; and they abound in all the islands of the Indian Archipelago. Multitudes go to Australia, the Philippines, the Sandwich Islands, California, and the Western Coast of Central and Southern America. The emigration to the British West Indies has been considerable; to the Havannah still greater. Besides this enormous maritime emigration, a considerable inland efflux of Chinese takes place toward Manchuria and Thibet. . . . Yet this perpetual outflowing of people seems in no respect to diminish the number of those who are left behind."

For Protestant Societies working in China, with the statistics of last year, see *MANUAL*, October, 1881, p. 319.

¹ For the population of different nations we refer to the *MANUAL*, July, 1882, p. 309. The figures there given for China embrace the dependencies of the Empire—Manchuria, Mongolia, Thibet, and Corea.

² We note here also the Map of China, published by the China Inland Mission, 17x18 inches. Each province colored, with more than 5,000 towns and cities. For sale by Rev. E. R. Smith, editor of *Gospel in All Lands*, 74 Bible House. Price, 20 cents.

³ There seem to be widely varying and unreliable accounts of the results obtained by the census of 1852.

THE BULGARIAN CHURCH—CONVERSION OF A PRIEST.

AT different times during the present year some notes have been published concerning the labors and sufferings by persecution of Peter Tikcheff, a former priest in the Oriental Orthodox Church of Bulgaria, who was converted and joined our Mission over a year ago. He has hitherto labored chiefly as a colporteur in an evidently earnest and devout spirit. He was compelled to leave Rasgrad, his former place of residence, and his kinsfolk have also been driven out of the village by similar forms of persecution, having suffered thereby the loss of their estates. We present here, in parts abbreviated, some notes which have been communicated by Mr. Tikcheff concerning the doctrines and usages of the Bulgarian Church, and concerning his conversion :

THE ORIENTAL ORTHODOX CHURCH OF BULGARIA.

I. In doctrine, this Church holds to the Trinity and the redemptive office of Christ in the manner of the great Christian Churches generally. It teaches, however, that the Christian must not only believe and live the truths of the Gospel, but must also accept as binding all the ordinances of the Fathers. He must believe that as the Old and New Testaments were written by inspiration of the Holy Spirit, so likewise were the Fathers under the inspiration of the Spirit when they ordained the seven sacraments and the rites of the Church in the seven Ecumenical Councils.

II. The Sacraments. These are seven, namely, Baptism, Chrism, the Eucharist, Marriage, Consecration of Oil, Penance, Priesthood or Orders.

In *Chrism*, the baptized person must have the different parts of his person anointed with holy oil which has been consecrated by the bishop. The priest in anointing pronounces the following words: "The seal and gift of the Holy Spirit. Amen!" In the *Eucharist* it is taught that the bread and wine are, upon the words of the priest, invisibly changed into the body and blood of Christ. *Penance* signifies that if any one fall into sin after baptism, and repent of his sin against God, he must confess to a priest, who imposes upon him what is called "epitimia," that he may truly repent of his sin. If his sin is grievous he is excluded from the communion table for from one to twenty years, and at the end of the period, (which is generally shortened by the priest in consideration of a sum of money,) the priest reads over his head a prayer, closing with the words, "The Lord Jesus Christ forgive thee all thy sins, from which I, his priest, do absolve thee." Then the penitent is mysteriously pardoned by God.

III. Rites and Ceremonies of the Church. In every place of worship

there must be "icons" or pictures of the Saviour, the Virgin Mary, and of the saints; even of God the Father, who is generally represented as an old man; and every Christian must have such icons in his own house. Believers must pray before these icons, cross themselves, and devoutly kiss them; they must also light tapers and burn incense before them.

Water is consecrated through the reading of prayers and the immersion of the cross, and Christians must allow themselves and their houses to be sprinkled with this holy water.

Every believer, unless he is sick, must fast regularly (abstaining from animal food, cheese, and eggs) every Wednesday and Friday. There are four regular seasons of fasting in the year, namely, Lent, St. Peter's fast, (15 to 40 days,) the Virgin Mary's fast, (15 days,) and the Christmas fast, which lasts 40 days.

The Church teaches that sinners can be saved after death in the following manner: The heirs or friends of the dead give money to the priest, who mentions his name when he says mass, praying God to forgive him, or the priest says a special mass for the dead. There is also another way: The friends of the dead prepare a meal to which they invite the people of the neighborhood in which the deceased lived. The guests, after the repast, pray for the soul of the departed, and believe that God will forgive him.

There is a special prayer in the Ritual against the effect of the evil eye, which priests read, as also one for sick animals.

At the entrance of every church are sold wax tapers to light before the icons, and the regular collection is taken by the stewards while the service is going on. A priest in a corner of the church anoints the people with holy oil, and is rewarded by the jingle of coppers on his plate. Another writes the names of Christians to be remembered before God, and is rewarded in the same manner; so that the house of God comes to be a place of buyers and sellers like the Jewish temple in our Saviour's time.

THE PRIEST'S CONVERSION.

In regard to this open traffic in priestly services customary in the Church, and to the gorgeous vestments of priests and bishops, so contrary to the spirit of Christ and his disciples, I began some time ago to think that they are not at all in harmony with the word of God. But God, in his great love for our Bulgarian nation, sent from a distant land pastors after his own heart, who, obedient to his will and regardless of difficulties, began, under the banner of the cross, to scatter the word of God through our country. In January, 1877, God permitted me to meet with one of his workers, who proposed the following question to me: "In the Oriental Orthodox Church, are there no ordinances contrary to the word of God?" I answered, "There are," (meaning the same as I have above described.) He then asked me to buy a Bible, which I did. He asked me to buy the Commentary on Matthew's Gospel and a book of sermons. I told him I could not buy them, for I had not enough money. He said I could pay him in a few days. Then I took them and thought

I would only have them in my library. But when I read these books, God enabled me to see many errors in the Bulgarian Church. There was only one thing I could not believe in these books : It was the doctrine respecting the Lord's Supper. I thought that the Oriental Orthodox Church understood rightly the words of our Lord, "Take, eat, this is my body which is broken for you," and, "This is the blood of the New Testament which is shed for you." I myself believed that in the consecrating prayer the bread and wine were changed into the real body and blood of Christ ; but in a year, God had mercy on me and enabled me to understand that our Lord also said, "I am the door, the vine, the way." All these words of his had a spiritual and not a literal meaning. So I saw clearly that the Lord's Supper is commemorative of that great Sacrifice which our Lord made at Golgotha to reconcile us sinners to God the Father. Through all this I was fully convinced that the belief of the Methodist Episcopal Church (the name of which I learned in 1881) in regard to this sacrament is in harmony with the word of God, and this was before I had met with any members of that Church.

From this time I began to preach earnestly to my flock of the glorious salvation of the great God, but I could not directly say any thing against the errors of the Church in which I was a priest. Before this time I used to preach and expound the portion of Scripture appointed to be read in the Church, but this I did for my own glory and not for the glory of God. When, however, I saw, with God's help, that I was a lost sinner, I began to preach for the glory of God, and prayed to be united with the evangelical Christian Church. There was one thing, however, which kept me back for four or five years, and that was the fear that I should not be able to get my livelihood if I left the priesthood, and would, therefore, not be able to provide for myself and family ; and this fear held me like a boat made fast to the shore, which, notwithstanding the most strenuous efforts of the men at the oars, still remains at the same place. Finally God broke the rope, and, in August, 1881, I tendered my resignation to my ecclesiastical superior, the Metropolitan Bishop of Rustchuk, saying that, as I desired to save my soul, I must henceforth cease to perform those rites ordained in the Church which are not in harmony with the word of God.

Then the Metropolitan asked me what things I was in doubt about. I replied that the second commandment forbids us to worship, serve, or pray to any thing but God, and understanding it so, I violate this commandment by worshiping men and icons, (pictures,) and praying to departed men to intercede before God for me. In place of mercy I shall receive punishment from God. The Metropolitan said that I did not understand this question rightly, being unlearned, and that I needed to study the ordinances of the Fathers, who, the Metropolitan affirmed, were great and perfect men, and whatever they have ordained in the Oriental Orthodox Church is in harmony with God's word. I replied that no one but Jesus Christ is perfect. Then the Metropolitan gave me

the following illustration: If a man in this world wanted to appear before a prince or any other potentate, and lay his requests before him, he would not be ushered at once into his presence, or, if he were, he would not be heard; so he is obliged to ask the servants or attendants to speak on his behalf, and then he will obtain satisfaction. Thus, when we pray to God's saints, who are his servants, God will, for their sakes, have mercy upon us. I replied, "I do not so understand it. I believe our Heavenly Father is not like a man, and that he is our most merciful Father, and that every one of us can go directly to him and pray for the forgiveness of his sins through the mediation of his dear Son Jesus Christ; and, if you will show me from the Bible that I do not rightly understand, I will then only acknowledge my error." But the Metropolitan, instead of answering me from God's word said: "What can I do for you, now that you refuse to read the history of the Oriental Orthodox Church, and the ordinances of the Fathers?" He added also that he was very sorry for me, as he loved me; now, however, he saw that I was deceived by the Protestants, and that I would have to suffer on account of my belief. He said I could not live in my village any longer, nor in my own house, for such were both the ecclesiastical and civil laws. And what the Metropolitan threatened he accomplished with the help of the local authorities. But this has not shaken me in the least; on the contrary, it convinced me more and more of the truth of our Lord's words, "If they have persecuted me, they will also persecute you."

Finally, I close with these words: Honor, glory, and praise to the All-wise God! I implore all of God's children of whatever nationality they may be, as they have obtained this glorious light, to scatter it abroad in all parts of the globe among the people sitting in the shadow of death; and with God's help and blessing, may the kingdom of God possess every human heart. Amen.

Rev. E. W. Parker, Presiding Elder of the Rohilcund District, says, (May, 1882,) concerning our North India Mission schools of all grades:

There are 272 schools in our Mission, providing all grades of education demanded for our work. Our primary schools impart a good religious training and teach primary studies in the vernacular. The middle schools give a fair English and a good vernacular education, completing arithmetic, history, and geography, and securing a good start in algebra and geometry. The high-schools fit pupils to enter the Calcutta University. At present, 1,841 of the pupils are Christians, and 7,491 are non-Christians. The boys number 6,350, and the girls 2,982. Of the former, 974 are Christians, and of the latter, 867.

N.-W. NORWEGIAN CONFERENCE MISSIONARY COLLECTION.

Rev. C. O. Treider, pastor of the Norwegian Church in Brooklyn, sends us the following note :

Dr. Liebhart's excellent article in the July number of the *MANUAL*, on "Missionary Collections among the Germans," was read by me with great interest, as I have no doubt it was by thousands. Born and bred in a foreign missionary field, and myself a missionary, it is but natural for me to feel a great interest in the missionary cause. When I read the article I could, therefore, not help inquiring, How about the Norwegians in this great missionary work? Would the Norwegian Conference stand to be compared with any other Conference working in the same field—the North-west? The missionary collections reported in 1881 show the following figures in regard to average contributions in seven different north-western Conferences : Minnesota Conference, 32.2 cents ; Wisconsin Conference, 35.2 cents ; Iowa, 37.7 cents ; North-west Swedish, 48.2 cents ; Central Illinois, 48.6 cents ; North-west German, 58.9 cents ; North-west Norwegian 80.1 cents. This places the Norwegian Conference quite far ahead of any of the other Conferences mentioned.

Our plan in taking the missionary collection is pretty much the same as the one adopted by the Germans. We use no decorations, concerts, or grand occasions, only a telling missionary sermon, when the subscription list is presented to every person present—parents, children, and strangers. All are requested to pledge themselves for something, and they generally do. Members and friends not present are visited by the pastor himself during the week, in order to secure the largest possible amount. Our people are educated to give liberally to the missionary cause, and to give cheerfully. But, although we are ahead of all other Conferences in the same field of labor, we are not satisfied ; the missionary contribution ought to be larger, and we hail the day when we shall be able to raise it to *one dollar per member !*

MEXICO MISSION.

Rev. J. W. Butler communicates the following notes from an early period in the quarter. No advices have been received of a change in the situation at Tulancingo :

Tulancingo is one of the most important towns in the State of Hidalgo, and is some thirty miles from Pachuca. At our last annual meeting one of Brother Barker's native helpers was designated to work there. It is a most fanatical place and the headquarters of a Jesuitical school. Bishop Ormachea, who lives there, was one of those who tried to sell out his country to Maximilian, and is commonly called by the Mexicans "a traitor to his country."

Brother Barker, under date of July 9, writes me as follows : " We have

held a good meeting in Tulancingo. My heart has been warmed and blessed. God is working here. The devil personified in the persons of ten fanatical priests, three canons, and the bishop, (Ormachea,) is also scheming to destroy the work. Many have sanguine hopes that our cause will develop here without a mob, while others are daily expecting a fearful mob, instigated by our enemies. I leave it all with God. The work is as dear to God as it is to us. I understand, on good authority, that the Catholics are banded together to exterminate us, which cannot be done. The Catholics sent in a spy to our morning meeting to see what we were doing. He heard the Gospel for once in his life. I have been doing considerable visiting among the people, and I am certain, as soon as the fear is dispelled, we will have a glorious work here. I am very hopeful of success. Pray for our work here."

In the same letter Brother Barker orders ten additional copies of the "Abogado," which makes about sixty now taken in that fanatical center. It is impossible to overestimate the influence of our paper and tracts in such places. Many who at first only admit such things to their homes through the mail, afterward become our friends and sometimes our co-laborers in the cause.

Sunday, July 9, was sacramental occasion with us here in Trinity. We received six into full connection from probation, and one by letter from Spain. We also received several on probation.

At *Coatlinchan*, one of the extreme points of my circuit, our people are planning to build a church. At present they have only a private room fitted up for services. But it is entirely inadequate for permanent use. One man donates the ground, and they also count on some forty dollars cash to begin. The present arrangement is that the corner-stone will not be laid till all the bricks (sun-dried) and timbers for the roof are on the ground *and paid for*. The congregation is made up entirely of Indians, all of whom will contribute not only their small cash donations but also time. We will need to hire but one boss mason and carpenter. Friends here in the city will help us raise the needed three hundred dollars to purchase materials.

OUR HIGH-GRADE MISSION SCHOOLS.

These schools constitute a most essential means for thoroughly establishing and promoting the growth of our missions. It must be made apparent to any people whom we seek to instruct in the Gospel that our Church has the means also, wherever there is any need, of thoroughly preparing the youth for the highest career of intellectual development. Such training under Gospel influence is also manifestly essential to prepare native preachers and other laborers for the Mission,

which is a primary object in our work. We need the most efficient teachers, an adequate endowment,¹ and suitable material equipment for these schools. It is to be hoped that the different schools, their corps of instructors, and their peculiar needs, will be made the frequent subject of definite thought and prayer with the Church, and an object toward which the benevolence of the wealthy will be directed. No more effectual means of building up the kingdom of Christ in heathen lands, on the foundation of earnest gospel preaching, can be found, than in the endowment and proper furnishment of these schools. We present here some definite statements concerning some of the schools, and hope to give reports from them and others from time to time.² A summing up for this year in attendance of pupils, etc., cannot be expected in the present number.

BOYS' HIGH-SCHOOL, NYNEE TAL, INDIA.—This is a school for English-speaking youths. It was opened April 1, 1880, by Rev. N. G. Cheney, then our missionary in charge of the English Church. Increase in numbers soon made it necessary to seek a building affording greater accommodations. The beautiful "Joy Park" estate was rented, and here Rev. J. W. Waugh, D.D., assumed charge of the school for the remainder of the year. In January, 1881, Rev. H. F. Kastendieck was appointed principal. Again it became necessary to secure ampler quarters, and the present site, "Stoneleigh," was engaged. From the beginning the school has been gaining in favor and reputation. This year a grant-in-aid of 150 rupees (\$75) per month is received from the Government. Five teachers are employed. English-speaking boys between the ages of 6 and 18 are received. The standard of instruction is the entrance examination of the Calcutta University—equivalent to the examination for admission into our best American colleges.

Attendance.—1880: 41, of whom 18 were boarders. 1881: 52, of whom 46 were boarders. 1882: In advance of last year.

Calendar.—Term begins, February 1. Distribution of prizes, November 29. Annual exhibition, October 18. School closes, November 30. The usual national and Christian holidays.

The first recitation daily here, as in most Protestant schools, is from the Bible. The vernaculars are taught. Special attention is paid to training the boys in correct and pure English speech and in morals, in which respect they have been most of them subjected to the corrupting influences of native servants. The moral and religious tone of the English-speaking population of India seriously affects the prospects of Christianity in that country, and within the field of our

¹ Whether obtained in the field on the principle of self-support, where this is practicable, or by aid from the Church at home, which in most of our Missions is necessary.

² The reader is also referred to the *MANUAL* of April, 1882, pp. 192, 193, for some account of last year's record.

Missions English mission schools are a necessity. The immediate want of the Nynee Tal High-School is property in suitable buildings.

CENTENNIAL SCHOOL, LUCKNOW, INDIA.—The history and general character of this school must by this time be well known. We refer the reader to Dr. Reid's History, Vol. II, p. 202, and to the MANUAL, January, 1882, pp. 23, 30; April, 1882, p. 192. It was opened in 1877 under direction of Rev. H. Mansel. Since January, 1878, Rev. B. H. Badley has been the principal. The school is designed for native Christian boys, and the need of such an institution is apparent from the fact that the large and gradually increasing native Christian community in Oudh and the North-west Provinces has no such school. There are several flourishing boarding-schools for girls, but none besides this for boys. It furnishes decided Christian influences for the youth, such as are not found in Government schools, and is highly appreciated by native Christian families throughout North India. Pupils have come from many hundred miles' distance. The rate for board and tuition is five rupees per month. The course of instruction is that required to prepare boys for the Government Middle School examinations, and also for the Calcutta University entrance examination. The large Government appropriations of last year and prospects for the new building open a most prosperous era for the school.

Attendance.—1877, (first year,) 32; 1878, 86; 1879, 109; 1880, 121; 1881, 184.

Calendar.—First term, February 1 to June 1. Second term, July 1 to December 20.

Special appeals have been made in our Church papers for offerings to found scholarships in connection with this school, so that the worthy but needy youth of our mission churches in India may obtain an education. A fund of \$500, or \$30 per year, will provide board and tuition for one pupil in perpetuity.

ANGLO-VERNACULAR GIRLS' SCHOOL, LUCKNOW, INDIA.—This school, connected with the Woman's Foreign Missionary Society, was founded by Miss Isabella Thoburn in 1871, and has enjoyed much prosperity under her continued management. During Miss Thoburn's absence in the United States, in 1879-80, Miss E. Gibson acted as superintendent. Three teachers and three pupil teachers are employed; and also a *moonshee* to give instruction in Persian. The government grant-in-aid is now 100 rupees per month. A written examination is held annually under the Inspector of Schools, as also by a committee from the Mission. See April MANUAL, p. 192. The girls who attend the school are from the more intelligent and advanced native Christian families, with a few Eurasians and Europeans who cannot afford to go elsewhere to more expensive schools. The boarders come from all the provinces of Northern India; many from beyond the limits of our own mission. They are supported by their parents and friends, except a few who have scholarships provided in America. The charge is five rupees per month.

Attendance.—1881: (last published report) 109, of whom 44 were boarders.

Calendar.—School year begins February 1, closes November 30.

MEMORIAL BOYS' SCHOOL, CAWNPORE, INDIA.—Called "Memorial" as being established in the city which was the scene of the fearful massacre of English residents during the mutiny. For history see Dr. Reid's work, Vol. II, p. 204. MANUAL, January, 1882, p. 30. By great effort a property valued at \$20,000 has been acquired; on which, however, there is still a debt of over \$9,000. The

Board of Trustees is formed from the North India and South India Conferences. In 1877 a separate organization was instituted for the girls. Rev. F. L. Neeld became principal of the boys' school in 1881. The school is designed chiefly for English boys, though a certain percentage of natives are admitted. The age required for admission is between 6 and 18. The terms are 16 rupees per month for boarding pupils, with an entrance fee of 10 rupees. The course of instruction extends from the alphabet up to preparation for the University. The Government Inspector reports: "The Boys' School is one of the best in these provinces. . . . The whole school is very carefully taught and superintended."

Thorough instruction is given in the Bible. Written examinations are held monthly, the Scriptures being one of the subjects. In all the classes the Hindustani language is taught, which, rightly directed, will be of great service to mission work. The principal recently writes: "Within the past month I have been able to get eight of my best boys to consent to teach in the native Sunday-school. There is a good, wholesome moral tone in the school, and I trust that before the year is out we may have many of the pupils converted and fully saved."

Attendance.—1882: (reported in June,) 64.

Calendar.—Term begins February 1, and ends November 30.

CALCUTTA BOYS' SCHOOL.—This was opened, under control of the South India Conference, in 1877, as a school for both sexes, a division being made the next year. C. A. Martin, B.A., is principal. Five teachers are employed, three of whom are Americans. The majority of the boys are children of Christian parents. Others are Armenians, Mohammedans, and Burmese. The rates are on two scales: one at 25 rupees per month for boarding pupils, in case the parents' income exceeds 200 rupees per month; the other at 20 rupees, for those less able. The school is self-supporting and pays \$1,000 rent for the premises now occupied, 18 Motts Lane. Something has already been gathered toward the sum of \$20,000 required for building.

Attendance.—1882: (report in June) 75, of whom 20 were boarders.

Calendar.—The school year includes 2 months' vacation out of the twelve, namely: 4 days at Easter, 14 days in hot weather, beginning about May 16, 10 days during the Pooja holidays, and one month at Christmas.

MAZAGON SCHOOL.—Connected with the South India Conference, and established by the Rev. W. H. Stephens in the spring of 1880. Mazagon is a port of Bombay situated on the harbor, about three miles from the Fort. Its population is made up mostly of Hindus and Portuguese Roman Catholics, with a few other Europeans. The field of work is a large, densely packed district, full of ignorance, superstition, and idolatry. The "Cowley Fathers" have a large establishment here, but give their attention almost entirely to English work. This was the primary design of our school, but Providence has directed the way to native work. Operations were begun March 8, 1880, with four pupils; by the latest accounts the attendance was 80, one half being Catholics, Hindus, Mohammedans, etc. Marathi as well as English is taught.

An attendance of 30 pupils reached the first year was the standard required to secure a government grant-in-aid. Three teachers are employed beside the principal, two in English and one a Hindu "pandit," the salaries being paid from fee receipts. The church building is used without rent. "The Bible" says the principal "is studied by *every* pupil in the school who can read. I have,

been greatly encouraged by the willingness of these native students to study the Word, and am seeing the signs of fruit."

Attendance.—1880, 30; 1881, 70; 1882, (report in May) 80.

METHODIST EPISCOPAL SCHOOL, BANGALORE, SOUTH INDIA. — For both sexes. Opened in 1879, by Rev. M. B. Kirk, who was succeeded by Rev. I. A. Richards, as principal. See MANUAL, Jan., 1882, p. 38, and April, 1882, p. 193. The gift of Hon. J. Baldwin of Berea, Ohio, has secured a portion of the premises occupied, and the school will hereafter be called the "Baldwin School." Six teachers are employed beside the principal, four of whom are women. The pupils are all nominal Christians, English and Eurasians. The fees have nearly paid all expenses thus far, but are not sufficient to properly furnish the school. There is reasonable expectation of a government grant-in-aid of 200 rupees per month. "We hope," says the principal, "to be well represented at the government examinations in December next. I think we have prospect for a good school of high grade in the future; but it will take patient toil and self-denial for some years yet before we can report that the school is really flourishing."

Attendance.—1882: (report in May) 71, being 43 boys and 28 girls.

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SUNDAY-SCHOOL UNION.

THE SUNDAY-SCHOOL WORK.

THE Sunday-school work is a permanent work. It is the observance of the divine ordinance of teaching in connection with the divine institution of the Church under the divine agency of the Holy Spirit, and subject to the official direction of the divine office of the Christian ministry. Like the Church of which it is a part, the truth it proclaims, the Spirit who gives it life, and the ministry whose commission is permanent, its work continues and abides. There may be differences of administration. There may be ebb and flow in the zeal of the Church. Social excitements may temporarily divert attention from one to another department of activity, but like the "stone cut out of the mountain," and destined finally to "fill the earth," our great Sunday-school ministry is destined to accomplish its mission according to divine appointment and under the divine blessing.

Our own branch of the Holy Catholic Church has given the Sunday-school work that prominence which it deserves as a department of the Church which is the "pillar and ground of the truth." There may be ministers who still live under an earlier dispensation, and regard the Sunday-school as but a human device independent of the Church, worthy of a merely patronizing courtesy ; but the majority of our ministers follow the most advanced theories of our Church as expressed in the Discipline by the General Conference, and repeatedly by our Bishops, and regard the school as an integrant part of the Church itself.

Under this theory, and in harmony with the provisions and requirements of the General Conference, the Church provides periodical and permanent instructional and general literature in harmony with our doctrines, and designed to educate our youth to an intelligent, intense, and catholic loyalty to Methodism. The Agents, wisely, and with commendable enter-

prise, publish the material thus prepared under General Conference appointment, in such style and at such reasonable rates, that every Methodist Episcopal Sunday-school in the land may be supplied with sound and useful literature which, typographically and artistically, will minister to their improvement and entertainment.

The unjustifiable and disloyal attempt on the part of individual Methodists to supplant our own literature by the publication of a system of lessons at so-called cheaper rates, although temporarily successful in certain sections, has, through the fidelity of our presiding elders, pastors, and agents, proved a comparative failure. The growth of our own system, especially in the West, during the past year, is as gratifying as it is remarkable. The circulation of the Sunday-School Teachers' Journal, printed at Cincinnati, was, in 1881, 43,500, in 1882, 47,500, a gain of 4,000 copies. The Sunday-School Advocate, in 1881, 95,000; in 1882, 116,000, a gain of 21,000. The Sunday-School Classmate in 1881, 49,000; in 1882, 64,000, a gain of 15,000. The Picture Lesson Paper in 1881, 80,500; in 1882, 99,000, a gain of 18,500. The Berean Lesson Leaves in 1881, 528,000; in 1882, 630,000, a gain of 102,000.

It must be remembered that these figures relate only to the Western field. Taking into account the circulation at New York of the same publications, we are able to make the following total SUMMARY of circulation and gain during the past year: Maximum circulation of Sunday-school Journal, East and West, for 1882, 122,500; gain, 7,500. Sunday-School Advocate, total circulation, 201,000; gain, 28,500. Sunday-School Classmate, total circulation, 92,000; gain, 23,500. Picture Lesson Paper, total circulation, 243,500; gain, 33,000. Berean Lesson Leaves, total circulation, 1,340,000; gain, 147,000.

During the summer the Corresponding Secretary has attended several great Assemblies held in different parts of the country: Lake Bluff, near Chicago; Lakeside, near Sandusky, Island Park, near Rome City, Ind.; Chautauqua, and Framingham, Mass. In these institutions the Sunday-school work continues to hold the central place. The Chautauqua movement in its varied forms has solved many problems, among them the rational way of summer recreation; the control of

week-day influences in the interest of Sunday-school instruction ; the improvement of the homes from which children and youth come to the Sunday-schools ; the exaltation of culture with the maintenance of reverence for and faith in the Word of God. The Chautauqua Literary and Scientific Circle, an experiment attempted in connection with the Chautauqua Assembly four years ago, reached its first annual commencement in August, at which time fourteen hundred persons completed the four years' course of prescribed reading, and were formally recognized as graduates of the institution. When older brothers and sisters, father and mother and grandparents, among farmers, mechanics, and trades' people, give delighted attention to literary pursuits and biblical study, we have reason to hope for blessed results from the homes of the people, and from the churches which have representatives in those homes. Mr. Wesley placed emphasis on general reading, on the education of the people ; and we doubt not that the modern Sunday-school movement, which seeks the co-operation of science, art, history, literature, in its work of converting and elevating the people, would meet the enthusiastic indorsement of John Wesley and his educated coadjutors.

The Chautauqua movement, which began as a strictly Methodist institution, retains its Methodist organization, but, with characteristic Methodist catholicity and cordiality, has extended its privileges to all denominations. It does not bid the friends who enter its gates to adopt our peculiar doctrines in order to find a welcome ; it does not ask them to ignore their own, but is pan-denominational, extending its hospitalities to the several denominations as such, encouraging them to organize and develop in their own lives within its borders, and to come together into the inspiring fellowships of its general meetings, without any sacrifice, however, of denominational conviction. This policy is truly Methodist, as it is truly Catholic.

METHODIST DOCTRINES IN SUNDAY-SCHOOLS.

Concerning the doctrines of Methodism, and their place in the Berean Lesson System, we are able to make a satisfactory report. What are the distinctive doctrines of Methodism?

The curse of the broken law is on all; the atonement of Christ was made for all; the Gospel of Christ is to be preached to all, and is all-sufficient to save from all sin. Is the Church to-day teaching these doctrines through her Sunday-schools? Are the distinctive features of our Church polity made plain to our children? We answer affirmatively. From the desk, in the school, through the Lesson Leaf, through the Sunday-school songs of to-day, through the golden texts, through the blackboard exercises, through the intimate relations existing between preacher and Sunday-schools, through specific catechetical instruction in many of our schools, all the distinctive doctrines of Methodistic theology and polity are announced and repeated in the sight and hearing of the present generation of children. There is, no doubt, great carelessness on the part of many pastors in this, as in other departments of Church service. Too many are apathetic concerning the school, and, for that matter, concerning the religious training of children at their homes and in the "special classes" provided for in the Discipline. But the department has given emphasis in every possible way to the importance of doctrinal instruction. Without attempting to substitute the Sunday-school for home, pulpit, or pastoral instruction, we have diligently urged our ministers to employ the Sunday-school as an auxiliary in the work of indoctrination—a work primarily belonging to them, and not to the Sabbath-school superintendent; a work, however, in which the superintendent should cheerfully take an active part. Not only have the doctrines of Methodism been emphasized in the Berean Lesson, through blackboard symbols and sentiments, in golden texts, in doctrinal statements, in direct scriptural exposition, but we have reduced the cost of the Catechism, published in the Journal every quarter articles on the "Methodism in the Lessons," urged the employment of the "Supplemental Lessons," which contain the substance of the Catechism, published the "Choral Service of Doctrine," and through the Sunday-School Union and Tract Society circulated widely a brief and easily remembered statement of doctrine, entitled "The Ten Doctrines of Grace," and "The Ten Points of Economy," of the Methodist Episcopal Church.

This must be said concerning the teaching of doctrine through the Sunday-school: Where the pastor of the individual church desires to do it, the work will be easily accomplished. In thousands of cases it is accomplished. In the German work in our own country there is no question about the practicability of uniting the Berean Lesson System and the Church Catechism.—*Four Years' Work.*

COURSES OF STUDY.

We have good hope that in the future, by some plan not yet matured, either under the auspices of our great educational society, or in a department of the Sunday-School Union, a course or courses of study may be prescribed, and young people and older people encouraged to prosecute such studies at home, with monthly or weekly lyceum meetings, under the direction of the pastor or a lyceum committee, books being furnished at greatly reduced rates to all who thus commit themselves to a scheme of education. Such a plan would secure a firm hold by the Church upon our young people and their homes during the week. It would send more of our youth to the higher seminaries, colleges, and universities, and put the strength of a worthy purpose into the lives of multitudes who are now discouraged because no one is ready to direct them into lines of helpful reading and study.

The "Lyceum Reading Union," *in lieu* of something more complete and authoritative, will give preachers in charge something to begin with in this direction.

OUR WORK IN THE NORTH-WEST.

The Rev. A. H. Gillett, our agent in the North-west, did efficient work during the quarter. From his report to the Board we learn that he preached twelve times, and delivered six addresses to Sunday-schools, and sixty-eight addresses to Sunday-school teachers, or to general congregations in the interest of Sunday-school work. He held three local conferences, four meetings for teachers, and four Sunday-school congresses. He attended twelve Sunday-school sessions,

three annual conferences, and one district convention. In this work he traveled 3,500 miles.

From this report we quote the following :

While the nature of the work I have been occupied with during the most of the quarter may seem only indirectly related to the specific work assigned to me, yet it has given me an excellent opportunity to come directly in contact with very many of our preachers, superintendents, and teachers. This opportunity I have tried to improve whenever possible in awakening a deeper interest in the work of the Sunday-School Union.

The work of the year past has had the effect of strengthening the connectional bond between our churches. In the discussion of the question of Sunday-school organization the attention of the people has been turned to the relation of the school to the church, the pastor, and the power which appoints the pastor, and thus obligation to loyalty appears. I believe that in very many instances schools have been held to our own Lesson-helps by this means. The editors and publishers are to be congratulated on the increased circulation of the various lesson publications, especially in this territory. On every hand compliments are freely and heartily paid to our admirable publications.

BEREAN LESSON SYSTEM.

The Berean Lesson System for 1883 will be ready on time, and will contain every thing that a Methodist Episcopal Sunday-school needs.

Remember it is "our own." Remember that it has no superior in any particular in this country.

Remember that it is, all things considered, the cheapest lesson system that can be placed in a Sabbath-school.

Remember that its instructions are in harmony with the teachings of the Church, and under direction of officers appointed by the General Conference of the Church.

Remember that it lays its claim upon all Methodist Episcopal Sunday-schools on the ground of its merit as well as its official claim.

We are happy to state that the Lesson System has increased immensely during the past six months in every department.

Send for specimen copies. Address Phillips & Hunt, 805 Broadway, New York, or Walden & Stowe, Cincinnati, Ohio, and Chicago, Ill.

TRACT SOCIETY.

JAPAN.

The Rev. Julius Soper sent us from Yokohama, under date of July 31, 1882, an audited account of the disposition of the last grant made by the Tract Society for our work in Japan. The account is accompanied by an explanatory letter in which he writes as follows :

You will see that we are enlarging our tract work, and are planning for larger results in the future. During the first six months of this year, besides purchasing a number of religious books and tracts, we published, for the first time, Binney's *Theological Compend*, which we think will be as useful as well as a salable book. We have also published (a reprint from the Chinese) the first book of Ralston's *Divinity*, with the "Kunten," or "diacritical marks." These marks enable any ordinary Japanese scholar to read the Chinese with ease and readiness. Both of these books will be of great service to our helpers, students, and thoughtful laymen.

At the last annual meeting a "Committee on Publication," consisting of three foreigners and three Japanese, was appointed to examine all manuscripts presented for publication. Before any manuscript can be published, it must be approved by four out of six of the Committee, and even then the printing or not printing lies with the Mission, thus avoiding the printing of any useless and unorthodox tracts.

The "Miscellaneous Tracts" referred to in the account comprise the following : "Evidence concerning Christ ;" "Discussion of Shintooism ;" "The Five Religions ;" "Mirror of the Soul ;" "Mercies of the True God ;" "Conversations on the Religion of Jesus ;" "Talk about the Sabbath ;" "The True God ;" "The Way of the True Life ;" "Discussion on Evolution ;" "Bible Catechism," "Commentary on the Decalogue ;" "Come to Jesus ;" "Talk about Faith ;" and "Harmony of True Reason."

During the first half of this year we distributed gratuitously some 400 tracts, namely : "Talk about the Sabbath ;" "Conversations about the Religion of Jesus ;" "The True God," and a few others.

THE NORWEGIAN PAPER IN THE NORTH-WEST.

The paper issued weekly in the North-west for Norwegians and Danes is doing a good work among the class of people for whom it is especially designed. The Rev. A. Haagensen,

its editor, is indefatigable in his efforts to increase its circulation and its influence for good. Many copies are circulated gratuitously among the Mormons in Utah. It is to be hoped that they may do much good.

The paper is moving on in its work in spite of opposition. In a recent letter the editor writes :

We are printing now 2,800 copies, of which over 300 are sent out gratis to widows, to the poor, to hospitals, prisons, and seamen. With the help we now receive from the Book Concern and Tract Society, we are not in debt, and we need to make the paper larger and give it a wider circulation. In consideration of the opposition and the hinderances which have been laid in our way, we have reason to rejoice. Several Lutheran preachers have advised their people not to subscribe or read our paper, and yet the people have borrowed it from their neighbors, although they dare not subscribe for it. We have very great reason to believe that the paper is a power among our countrymen. It is reported from several quarters that one copy alone has been often borrowed until it went through eight hands, and when it came back there was not much left of it. We could multiply many illustrations, proving that the paper is doing much good, but this will suffice.

THE NORWEGIAN LOAN-LIBRARY.

Some months ago the Board made a grant of \$100 toward furnishing a loan-library for the use of Norwegian and Danish sailors coming to this port. Additional money was raised from other societies and from various individuals, until the library has begun its work of usefulness under the care of the Rev. C. Treider, who has charge of the Norwegian Bethel Mission of our Church in Brooklyn. Within the year past 428 Norwegian and 40 Danish vessels have come to the port of New York. Among the modes of useful work devised by Brother Treider is the furnishing these vessels with good religious reading. He has sent us the following report :

In the beginning of May we had 30 libraries ready ; with, in all, 380 very good books. Besides these we have boxes and new books for about 10 libraries more. We loan the libraries out with much care as to where they will be best kept and do the most good. They are very neat, and as a man who is much interested in seamen said the other day : " They are a grand thing for the sailors on the lonely waters." Captains and sailors are all very much pleased with the books and grateful for the interest manifested in their behalf. A sailor writes : " The books we got are read with much interest by all. Mr. R. Boyd's ' Way of Life ' has specially

encouraged me very much." Capt. O——, bark G——, writes from Plymouth, "We are very thankful for the library we received from you; the books are excellent."

A very intelligent sailor in whose charge a loan-library was left writes: "I do not remember how it is St. Paul writes in one of his epistles, but think it conveys the idea that a letter may have more influence than words, which it undoubtedly has in many cases. There are so many things to draw our attention away, even in Church, but on the water and with book in hand it is natural that the thoughts should run along with the eyes. We are eight Scandinavian seamen on board, and are very thankful for the library, which is read with much interest." This sailor sent one dollar to the Library Fund the other week.

The captain of bark *Perlin* writes from Arendal, August 14: "In regard to the books I must say they are very good indeed, and much read. One Sunday morning one of the men said to me, 'That is a very nice book.' 'Yes,' I said; 'read it out and you can get another one.' All hands on board like them, and stick to reading as soon as they have any spare time. More about the books another time, and some for the Library Fund too."

The captain on the bark *Sichun* writes at sea, July 16, 1882: "As to the books, they have afforded me great enjoyment. *The Difference between Lutheranism and Methodism* is a good book, and throws a good deal of light on many points."

Miss Anna Bobbyer, North Malvern, England, who is greatly interested in the loan-library work in England, writes: "Last evening I read a notice of your work in a magazine, and hasten to send you a few lines. May God raise up Christian men and women to help you. By this easy way of doing good you can supply a vast number of ships with reading-matter. May God be with you."

It is a cause of rejoicing to us that our Tract Society has a share in this blessed work. It is a good investment, and we expect to hear more from it in the future.

AN AGED TRACT DISTRIBUTER.

Mr. J. H. Keene, of Lauraville, Md., near Baltimore, is now seventy-six years old, and has been engaged in the work of tract distribution since the year 1826, a period of fifty-six years. During this time he has distributed countless thousands of tracts, giving them in person or sending them in letters to people in all quarters of the globe. During a long and active business-life he found time for this work, and though now old age, with its infirmities, has come, he still continues in the work he loves so well.

At our request Brother Keene has written an account of a few remarkable instances of conversion which have come under his observation as the result of tract distribution, and we give them here to encourage and to stimulate others to this work.

The first case of conversion was a member of St. Paul's Protestant Episcopal Church, Baltimore, who came to purchase flour in 1827. As we walked to the second story of the warehouse, I was rejoicing in singing, "How happy are they," etc. He said, "My young friend, you seem to be very happy."

"Yes, sir, I am indeed very happy," I replied.

"Why, what makes you so?"

I was glad to tell him, that our blessed Lord for Christ's sake had forgiven me my sins, and I could but praise him for it.

With a solemn sigh which touched my young heart, he said, "Alas for me, I've no hope; I fearfully dread that I am doomed to be wretched forever."

My heart warmed up with deep sympathy, and I said, "I have in the counting-room a little book respecting a countryman of yours, (*The Shepherd of Salisbury Plain*,) which I hope you will accept and read carefully, as I feel assured it will greatly relieve your mind."

He returned in two weeks, purchased more flour, and said to me in a tone and manner which assured me the blessed Spirit was deeply at work in his heart, "O my young friend, if I could only be as happy as the dear old shepherd, I would be willing to give all I am worth."

"O, my dear sir," I replied, "I have another dear little book from Old England for you which will clearly teach you how to get this precious peace of mind, and how to keep it, and that without your money."

He took the book, *The Dairyman's Daughter*, was happily converted, joined my class, and afterward died triumphantly happy. This was a noted case. Dear Dr. Bond's partner, Dr. Holland, visited me to get the particulars, and invited me to attend a public meeting at the old Light-street Church in behalf of the tract cause. Especial allusion was made to the conversion of Mr. C. of St. Paul's Church. I could not attend.

The manager of the Clifton estate before the purchase of the late Johns Hopkins—Uncle Tommy, as he was called—was eighty years old, and was a great drinker. He lived on my farm and was remarkably civil. He was visited often, and tracts were given him, yet nothing seemed to awake him to a sense of his sad condition. He moved from Lauraville, was taken very ill, and as soon as I heard of it I visited him, hoping to arouse him to reflection. To my joyful surprise I found him quite penitent. I felt anxious to know the cause. I observed I had often conversed with him, and given him tracts, but all seemed to have no effect, though himself and family had read the tracts. "Stop," said he, "it's all brought about by the tracts and your conversation. Do you recollect

you overtook me on my way home to your farm one morning, and you said, ‘Uncle Tommy, you and I have had a number of pleasant little talks.’ ‘Yes, and I hope we’ll have many more.’ You replied, ‘I have something to say this morning of a solemn character, and you may not relish it well.’ ‘O yes, I will ; you’ve always said good things to me.’ ‘Well, I really fear, Uncle Tommy, the Lord will have to kill your body in order to save your soul.’ ” This idea, he said, had fastened on his mind for months, and now said he, “I believe it will be so, but I believe the Lord will save me.” He was happily converted, died in peace four days thereafter ; his aged wife and grandson, seeing his change, were also converted and died happy.

Four more aged men, in character similar to the above, and about one mile apart, have been converted. One, however, was a very hard case. . He held to his infidelity within four days previous to death : on the third visit, I saw he must die. I was deeply affected for fear of a failure in his case. I followed the doctor to his carriage, who informed me he would be a corpse in a day or two. I returned, and, although a severe trial, I informed him of the doctor’s opinion. This had a speedy effect. He was now ready for prayer and reading the Bible, which he had before refused. He was happily converted and died in peace.

The case of the wife of one of the other men was singular. Being in delicate health, after dining I retired to my room, fell asleep, and awoke with a decided impression I must visit her. I told our junior preacher of the same, and invited him to accompany me, and when I informed her of the above circumstance she became much agitated, and with weeping declared she had been praying for three days and nights that the Lord would send some one to teach her how to be saved. I requested the preacher to give her suitable advice. He said his mouth seemed closed ; it was my work. We sang and prayed, and with her consent a prayer-meeting was appointed, of which her husband was not aware, as he was a very wicked man. I sent a notice to my neighbors, which excited no little interest, and at the appointed time the room was crowded. I informed the meeting of the object of my calling them together, and after prayer placed a chair at which I invited the old lady to kneel while we prayed. In forty minutes she rejoiced in Christ her Saviour, and is with us even now. Her husband was converted on his death-bed, and last year his son John gave his heart to God.

All of these were well supplied with tracts, and my old heart now prays the Lord to increase a holy zeal in his children to distribute the blessed tracts.

We will all say Amen to that, and will also pray that this venerable distributer of tracts may continue to “bring forth fruit in old age.” His example is a good one for some younger Christians to imitate.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH-STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶ 283 to ¶ 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch-street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. McCabe, D.D.*, serves in the field. His address is No. 184 Thirty-first-street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money Order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

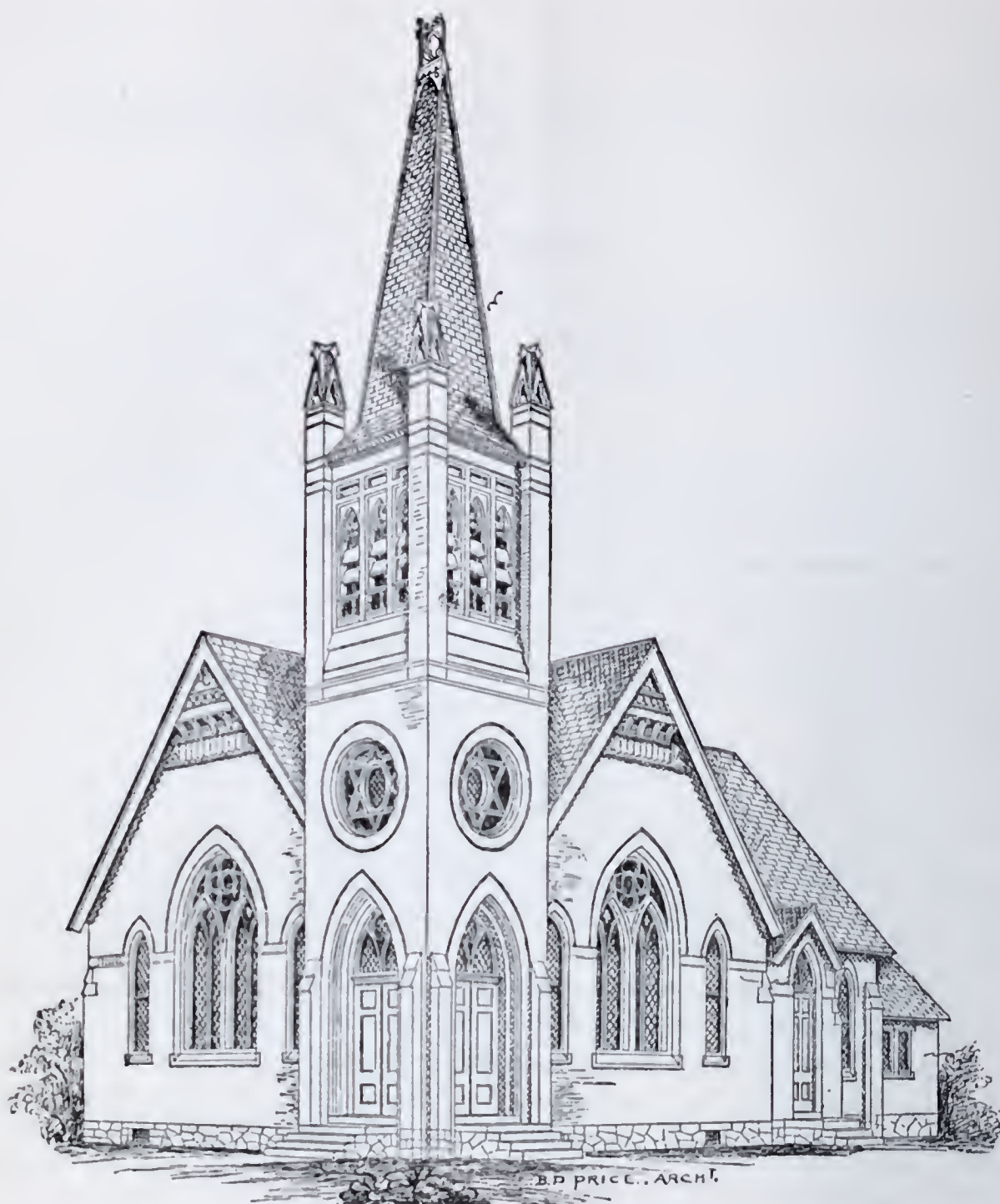
I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....
.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch-street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR ARCHITECTURAL PLANS.

BESIDES our "Catalogue of Architectural Plans," a pamphlet of 64 pages, we have just issued a "Supplement" of 16 pages, showing modifications of parsonage plans and five additional churches. Both "Catalogue" and "Supplement" will be sent free of charge to any wishing to select for building. Any others should inclose 25 cents, to pay postage and cost of printing.

This perspective and ground-plan shows what is designated as PLAN No. 22, as published in the "Supplement." The plans, specifications, detailed drawings, and form of contract, all complete, will cost \$35. They provide for building in

brick, at a cost of from \$9,000 to \$12,000. It has been built in Indiana at a cost of \$12,000, including frescoing. It gives good satisfaction.

The auditorium is the shape of a cross, the largest dimensions being 54x54 feet. The lecture-room is 26x40 feet. The extension at the rear containing kitchen and infant class-room is 15x24 feet, making the extreme dimensions, exclusive of tower, 54x96 feet.

The walls are 18 feet to the square. The ceiling is 26 feet high in the middle. The building is 46 feet from ground to the comb of the roof.

The tower is 14 feet square and 90 feet high from ground to top of finial.

The audience-room will seat from 350 to 400 persons.

When lecture-room doors are open over 500 can be accommodated.

For Catalogues or plans, address, REV. A. J. KYNETT, D.D., 1026 Arch-street, Philadelphia, Pa.

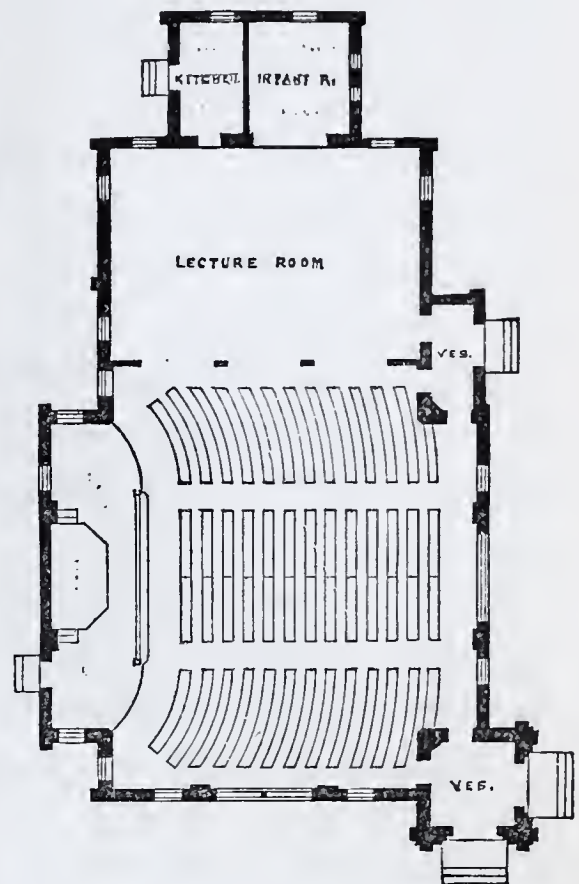
THE PAPER IMITATION OF STAINED GLASS

Is specially adapted to old churches having plain glass windows and to new churches that, from motives of economy, would otherwise use plain glass. The paper has been in use for more than eight years, and during the past two and one-half years over 200 churches have used it. It is found to be durable, and when put on with care gives good satisfaction. The light is pleasanter than where stained glass is used.

Write for illustrated circular and price-list. Address, BENJ. D. PRICE, Architect, 1026 Arch-street, Philadelphia, Pa.

SOMETHING MORE ABOUT PLANS.

For several years past we have been providing superior plans for cheap churches, gradually increasing the variety, and



placing them within easy reach of all who desire to build. We have carefully inquired of those who have used them, and find that they invariably give satisfaction where the plans are strictly followed. Our bishops and others who have seen the churches throughout the country, have earnestly commended our plans, and we have been urged to require all who obtain aid of our Board to use the plans furnished by the Board.

Besides, our friends who make special contributions for frontier churches usually require that the churches shall be built by plans approved by our Board, and shall not be of less value than \$1,200.

We have accordingly urged all who contemplate building to procure suitable plans before commencing work, and have repeatedly published that those who obtain aid from our Board will be required to procure and build by our plans. We have also included, in notices of grants made, a distinct statement that the churches aided must be built by our plans, and have sent catalogue with instructions to select and order as the catalogue directs.

Notwithstanding all this, trustees go forward to build without plans, depending on aid from our Board, and when reminded of the conditions on which aid was promised, complain of "red tape," unreasonable restrictions and requirements, as if they had a perfect right to waste the gifts of the people on any kind of a structure which they may chose to erect. As the guardians of gifts intended for a good purpose, we again notify all whom it may concern, that if aid be expected from the Board of Church Extension to build churches, the applicants must comply with the conditions, and build by approved plans, and such can be had to best advantage of our Board.

THOSE FRONTIER CHURCHES.

The plan originated by Chaplain M'Cabe for procuring churches on the frontier with special gifts of \$250, has succeeded admirably, yet not without some serious difficulties. All who are invited to contribute to this fund are assured in advance that, with \$250, a church suited to the wants of the people, worth not less than \$1,200, and built in accordance

with good and tasteful plans, can be procured. Upon these assurances, liberal men and women have freely given for these frontier churches, and all expect to be informed where their money is invested, and what has been accomplished with it. These special arrangements, however, do not set aside the provisions of the Discipline for our church extension work, and beneficiaries of this special fund are accordingly required to make application, as the Discipline provides, setting forth all the facts in each case, and to secure the approval of the Conference Board of Church Extension, or of the Superintendent of Missions, if not within the bounds of a conference. When these applications come before the Board they are granted, to be paid by the special gifts placed in our treasury for the purpose, and beneficiaries are required to comply with the general conditions as to the style and value of the church to be erected.

Now it frequently occurs that the pastor and trustees of these frontier churches lose sight of the fact that conditions must be complied with. We have had several cases in which they have gone forward to build without plans, or by plans that we cannot approve, and at less cost than we have stipulated with the contributors. The result is that we are placed where we are accused of a breach of faith with one party or the other. If we refuse to pay over the money for the cheaper church, parties building claim (unreasonably, of course) that we have broken faith with them, and that we are withholding money which has been given for their benefit; and if we pay the money for the cheaper church, the contributor will say, (justly and truthfully,) that we have broken faith with him. We have sought a way out of these difficulties in the past by trying to find persons willing that their gifts shall go for a less result, or, that with the concurrence of all concerned, the church shall be placed on our general lists, to be provided for out of the collections. Whether this can be done in all such cases remains to be seen.

For the future, we notify all interested of the two sides of this agreement concerning frontier churches, and that, in order to keep faith with contributors, we must require all beneficiaries to procure and build by our plans, and to provide the re-

mainder needed to complete churches worth not less than \$1,200 each. If all will give careful attention to the conditions described and the questions involved, the plans for frontier churches will work smoothly and accomplish great and glorious results.

CONDITIONAL GRANTS.

All concerned, please take notice, that when aid is tendered by the Board of Church Extension *on conditions* to be complied with, such as procuring architectural plans, building church of given value, securing larger lot, providing by reliable subscriptions the remainder needed to do the work, and the proper execution of papers in the case, *the conditions must be complied with before the money can be paid.*

THEN AND NOW—A LEAF FROM EXPERIENCE.

In an eloquent address at one of our anniversaries some years ago, Hon. Hiram Price, of Iowa, now Commissioner of Indian Affairs at Washington, gave a little item of experience, quite common then with men on the frontier, which those who may think that “the former days were better than these” would do well to remember. He said :

You who live in such a city as this cannot appreciate the difficulties that the people at the outposts have to encounter and surmount. Allow me to illustrate by a leaf of experience, all of which I saw, part of which I was.

When, thirty years ago, I left the banks of the “Blue Juniata,” and went beyond the Mississippi, I found there in the suburbs of the village where I now live a little church, 24x36, walls fourteen feet high. The seats were free—free from upholstery, free from paint, free from backs—but there was a choice of seats even there. The best were made of slabs from the saw-mill, with the flat side up. On the other side, holes had been bored and pins put in for legs. Others were made in a similar way, of poles split through the middle. They were the poorest kind of seats in which to take a nap during the sermon. We had on the church no cupola, belfry, or spire, but we had a judgment upon it, and an execution in the hands of the sheriff. There were but few members belonging to that church, and they were poor. I added two to its membership, but not much to its finances, for I belonged to that numerous and very respectable class of people who were born barefooted. My business made it necessary for me to come to Philadelphia, and I endeavored to find out how to get access to some church, and make a Church Extension speech, and take up a Church Extension collection. Arriving on Saturday, I went

to church on Fourth-street on Sunday morning, and suppose I heard a good sermon, though I remember only the concluding sentence, which I will give you presently. I sat about thirty feet from the pulpit, in the gallery, and while sitting there and looking down on that congregation, I thought about that little church away off on the sun-down side of the Mississippi, with no fence around it, nor any thing attractive about it. I thought of that judgment, and the execution in the hands of the sheriff, and said to myself, If I could get the useless ornaments of the apparel of that congregation, how nicely I could fix up that little church. Thus I sat dreaming,

Dreaming dreams no mortal ever dreamed before,

and was awakened from my reverie by the preacher's concluding sentence :

Thine's all the glory ; man's the boundless bliss.

The next day I went to the house of the preacher, rang the bell, and told the servant what I wanted, and was told that I could not see him. I argued the case, but it was of no use. Returning to my quarters, I wrote the preacher a letter, setting forth the necessities of the case, but I have never yet received an answer to that letter. Greater men than I, however, have written better letters, and yet never received any answer. Paul never got an answer to his letter to the Ephesians, so far as I am informed.

Now, if there had been a Church Extension Board, I would have gone to the office and told the secretary just what I needed, and he could have presented my case to the Board, and they would have afforded the needed aid ; or we could have sent in our application in the regular way and received aid. But there was no Board of Church Extension and nobody to go to for aid, and I had to go home and say to our little struggling band, We will have to manage this thing somehow ourselves.

I name this incident to show you the necessity for this Board of Church Extension, and I think I make the point better by the recital of that occurrence than I could in any other way. That is not the only place of a similar character. The country is full of them to-day, and will be, with all this Board can do. This is a vast country of ours, and the desolate places will not all soon be occupied.

No ; but a good many have been since that speech was delivered. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

PROGRESS OF THE WORK.

For the eight months of the current calendar year ending August 31, the receipts of the Board of Church Extension have been on

GENERAL ACCOUNT.

Collections, personal donations, interest on loans, etc., \$74,307 02

LOAN FUND ACCOUNT.

| | |
|--|--------------|
| Donation to fund subject to annuity, etc., | \$37,339 86 |
| Loans returned..... | 25,024 70 |
| | <hr/> |
| | \$62,364 56 |
| Total receipts..... | \$136,671 58 |

The disbursements have been on

GENERAL ACCOUNT.

Donations to churches, interest, annuities, and current expenses..... \$71,667 04

LOAN FUND ACCOUNT.

| | |
|------------------------|--------------|
| Loans to churches..... | 35,900 00 |
| | <hr/> |
| | \$107,567 04 |

Churches have been aided as follows:

| | |
|-----------------------------|-------|
| By donations..... | 191 |
| By loans..... | 24 |
| By donations and loans..... | 77 |
| | <hr/> |
| Total..... | 292 |

On the first of September there remained on file applications granted, on conditions to be complied with by the churches severally, from 251 churches, asking

| | |
|---|----------|
| Donations to the aggregate amount of..... | \$45,565 |
| Loans to the aggregate amount of..... | 50,750 |

This shows a good increase over the work of the corresponding period last year.

HOW THE WORK GOES.

We have numerous reports from the field, giving interesting and suggestive examples of our work. Sometimes special emergencies arise from the destruction of churches by cyclones, sometimes by fire, without insurance; but generally there is the natural and healthful growth that might be expected in a new country. We make a few selections, that our readers may have a clearer idea of our practical work. Here is one from the wife of a frontier pastor to Chaplain M'Cabe:

A cyclone passed through this place last Friday night, between eleven and twelve o'clock, demolishing several houses and injuring quite a num-

ber more. Among those destroyed is our dear little church. It was carried several feet from the foundation, and then torn to pieces; this morning it lies in ruins. We feel very badly about it; more so from the fact that the members are not in a condition to do much toward rebuilding. Still, we must have a church; the cause of the blessed Master demands it. This is our new field of labor. Mr. Coe was appointed here at the last session of the Kansas Conference, so we have only been here three weeks; but we have learned to love the place and the people. I believe it is right where God wants us to labor, and now that our church has been destroyed, I feel it more than ever; for Mr. Coe is a church builder, and never seems to grow discouraged. Now I am willing to make a great sacrifice in every way I can, in order to see our church rebuilt, and Mr. Coe and I both will do all in our power, but that will not be enough. So you must come to our assistance and help us all you possibly can. I come to you in the name of my Master, and as you love his house please lend us a helping hand. I know the Board has many calls for help, but please grant this. I know you will not refuse. If I only had the means, how gladly would I give it in this case; but you know I am only a poor Methodist preacher's wife, and can give but little; but, praise the Lord, 'I'm the child of a King,' and his cause is very dear to me.

Rev. W. G. Miller, Presiding Elder of York District, Nebraska Conference, has written several interesting letters reporting concerning our work. We give a few extracts:

I dropped you a card last week to say that on Sabbath, May 14, I dedicated the new church at Ulysses in my district. You donated \$250, and loaned us \$150. The church cost \$1,500. We provided for all indebtedness, and also raised money enough to purchase a bell. Every way the church and the management of the enterprise meets the approval of the entire community, including business men of the thriving and promising village. I have now the pleasure to report that I dedicated the church at Rising City, also on my district, on Sabbath the 21st. You aided with donation of \$250, and loan of \$250. This church has been an enterprise of special interest. This one is the *twelfth* church I have dedicated since coming to Nebraska, and in every case the people have come forward and paid all indebtedness, showing that out of their scanty means and in the midst of their many privations, always incident to a new country, they are thoughtful and self-sacrificing. The other churches on my district are going forward as well as could be expected. Two of them will be ready for dedication within a month.

July 4 he writes again:

We dedicated the church at Garrison on Sabbath, July 2. You donated \$300 to the church last April. Garrison lies in the belt of the country devastated by the hail storm that passed through Rock, Butler, Lancaster

and Douglass counties on the morning of June 25. On Friday, the 23d, I passed up through Garrison on my way to dedicate the church at Bone Creek, and the show of crops was remarkably fine. We did our work, as I wrote last week, at Bone Creek, paying all debts, and on my return on Monday I found this storm had passed only eight miles south of Bone Creek, making the country desolate. Wheat, barley, and oats were beaten into the ground so that the crop was absolutely worthless. Corn also looked almost as bad; but knowing the power of corn to rally, we hope a little that it was not wholly lost. I also found there had been twenty large lights of glass broken out of the Garrison church, and but few houses in a breadth of country eight miles in width but had lost at least one half of the glass from their windows; but the people were brave. They decided at once to go forward and bring on the dedication according to programme. During the week all things were put in order. Sabbath was a fine day, the people were out in force, the friends came in from David City, Ulysses, and Rising City. The church was dedicated, all indebtedness was fully provided for, and our cause has gained a signal triumph.

Rev. W. H. Tyner writes from Pinkneyville, Ill., on the 21st of May :

We dedicated our new and beautiful church here, built after plan No. 5. It is a perfect gem inside and out. Every body admires it. Every building committee should secure your plans before building. The assistance the Board of Church Extension gave us, donation \$200 and loan \$500, enabled us to build and dedicate our church without indebtedness, which we could not have done for three years without it. Having the building completed, the people came nobly to the rescue, and on the day of dedication gave enough more to cover all indebtedness, loan and all. This is the second time the Board has helped me out of a difficult place, and while I live I shall be a warm friend of the Board of Church Extension. God bless the Board of Church Extension, and so move the Church that it may have a million to spend annually in this good work.

A Michigan pastor writes :

We have our church according to plan 5 C, size 32 × 55, frame, veneered with brick, nearly completed. We put under it a stone cellar seven feet high for furnace. Part of the windows are stained glass, with transoms, etc., of paper imitation obtained from Mr. B. D. Price.

Yesterday we dedicated. Had a fine day, and 350 persons comfortably seated in the congregation. The sum of \$750 was required to complete paying for the building. We received \$920—\$300 paid in cash, and the balance to come in sixty days. Doctor Moses Hill, of Cleveland, preached the sermons. We are jubilant. We, that is myself and family, have paid \$211 of the amount out of a salary of \$900.

I have carried the enterprise on my head, hands, and heart since its inception. It has been the heaviest beg of my ministry. Have had the building insured for \$2,000 in the Hartford Insurance Company.

That \$250 from the Board of Church Extension, after we had done all we thought possible, put us on our feet, and enthused us to go forward. There was much criticism of the plan as the church was going up, but now everybody is more than pleased with it. Permit me to thank you and the Board of Church Extension in the name of this little but grateful society for your timely aid.

We find in our Church papers notices of dedications of churches aided by our Board too numerous to copy here. The following from the *Central Christian Advocate* of August 30 may serve as examples :

Sunday, August 13, was a day full of encouragement for the little band of Methodists at Niobrara, who have been faithfully at work for nearly three years to complete a house of worship. After they had their frame up and inclosed came the terrible flood of the Missouri River in the spring of 1881, washing and scourging the old town-site, and compelling the inhabitants to move to higher grounds. The church reached the new town-site at an additional cost of \$75. A loan of \$300 was secured from the Board of Church Extension. The house is completed and most beautifully furnished at a cost of \$1,250. The presiding elder, Rev. J. Leedom, conducted the dedicatory services. The people were asked to contribute enough to cover the loan fund, which was quickly and generously responded to.

The new Methodist Episcopal Church at Weldon, Chariton District, Des Moines Conference, was dedicated August 20 by President E. L. Parks, of Simpson Centenary College. Weldon is a thriving town of three hundred to four hundred inhabitants, on the Humeston and Shenandoah road. Two years ago its present site was bare prairie. The beautiful and commodious church cost \$2,000, and is the first in the town. Dr. Parks asked for \$305 to finish paying for it, and \$430 was raised. The pastor, Rev. D. O. Stuart, is just finishing his thirtieth year in the itinerancy. The consummation of this church enterprise, under specially discouraging circumstances, is a great credit to this tried and experienced worker, as well as to his people. The region has had nearly a failure of crops for two years. There were other unfavorable circumstances which make this one of the most successful church enterprises of all this region. An eminent layman laid the foundation of this success by a gift of \$200, through the Church Extension Society.

BEARING FRUIT.

Ames Church, New Orleans, has cost the general Church much money and anxiety, and there have been times in its

history when it was the occasion of great discouragement. It now seems to be bearing fruit in mission work. The *New Orleans Christian Advocate* of August 24 contains a cut giving a front view of "Ames Mission, No. 1," and an account of the establishment of the mission, together with an appeal from the pastor for help, from which we extract the following:

In March, 1880, Mr. John Page, an official member of Ames Methodist Episcopal Church, New Orleans, took a contract for erecting a public school building in the suburbs of the city, where Catholicism is the dominant religion. He erected a shed to keep his tools when not using them. He appointed a man to remain at the building and care for them in the absence of the workmen. On the first Sabbath the man was much annoyed and abused by the bad boys of the neighborhood. On the following Sabbath Mr. Page remained at the building, and met the assaults with kind words and advice. After continuing this course for a few Sabbaths the boys ceased to annoy, and listened with patience while he related to them stories of an elevating and moralizing character. In the course of a few weeks Mr. Page had organized the children into a Sabbath-school. The number soon increased until the shed would not accommodate them. By this time the school building was near completion, and the question arose, what will be done with the Sabbath-school? After considering the matter, and consulting his friends and pastor, Mr. Page concluded to purchase a lot and erect a building for the school. A lot 60x120 was purchased, and a building erected at a total cost of \$450. The school was designated "Ames Mission, No. 1."

The lot was purchased from a philanthropic gentleman, who, to aid the enterprise, sold it very cheaply. The school is held every Sabbath at 3.30 P. M. There are enrolled at present 382 scholars.

The school has seven teachers, most of whom are members of the Ames Church, and live six miles from the mission. So far there has not been a cent paid toward liquidating the debt upon the mission. The time has come that it must be paid, or the mission will pass from us. It is an opportunity to establish a Protestant Church in this great and wicked city which the Church cannot afford to let pass.

We trust that the Church will be encouraged by liberal responses to this appeal, and that Ames Church itself may soon be strong enough, not only to sustain this mission, but to open up an "Ames Mission, No. 2." Those wishing to help "Ames Mission, No. 1," directly, can address Rev. L. P. Cushman, 106 Camp-street, New Orleans, La.

"BLESSED TO GIVE."

A lady who gave \$250 to secure the erection of a church on the frontier, writes :

You ask me how I like the investment. I like it heartily, and even your choice of that word—investment—has brought me a blessing. Had you spoken of my gift it would be less seemly, for was not all dedicated to God long ago? In all our joint ownership he is the giver, not I. And, not only that, he holds in trust for us what he gives us, and then on it all he pays us without defalcation or discount a hundred-fold. What a per cent. is that! O, what an *investment*! Truly the security is gilt-edged—gilded with his smile and his glory. Glory to his name! I love to pray for that Church. I want to write to the pastor, and send some books to the Sabbath-school. This afternoon I took up my Testament, and opened to 2 Cor. ix, 6-15. Those verses spoke to me some new thoughts, indited, doubtless, by the Holy Spirit. See how blessings are contrasted with sorrows, and in verse 11 we get the thought of singleness of purpose, which earnestness opposes to all the legality of mere duty life.

A little boy writes :

Some time ago I read in the *Advocate* what a boy did for Church Extension. I am a little boy seven years old, but I thought I would see what I could do. I succeeded in raising five dollars. Perhaps I can raise more for you some other time. Please let me know if you receive this.

Of course we did.

Another brother writes, saying :

I have the pleasure of informing you that the \$250 for the loan fund is now subject to your order. This is a contribution promised, as you may remember, at the house of Brother ——. Please send me the certificates of which you speak at your convenience. This little gift is to help build churches under the loan-fund plan up to the "day of judgment," if the Methodist Episcopal Church shall last so long, and I think it will if such men as now direct its affairs can be continued at the helm. It has been my cherished desire for some years to make this gift, and I had not left you ten minutes before I felt God's approving smile sweep over my soul, and I realize it now as I write you.

Another brother sends us \$250, and writes

Inclosed you will find draft for \$250. I send it, hoping it may assist in procuring a home, roof, and shelter for some poor struggling band of Christians in the West. It is my wish that it be given to a church in the village of G——, Dakota, provided there is no Methodist Episcopal Church building there. May the Lord continue and prosper your work, and fill your souls with gladness!

Another, a pastor, incloses a draft of \$250, which he says "is a special gift from the Methodist Episcopal Church at H—F—, N. Y., to some needy band of Christians who are striving to provide for themselves a house in which to worship God. Accept it as a free-will offering from our church, and may our Lord and Saviour be honored in the gift, and the hearts of his humble followers to whom it is given be made to rejoice."

CHURCH EXTENSION IN LONDON.

When the Wesleyan Methodist Metropolitan Chapel Building Fund was instituted, under the leadership of Rev. William Arthur, in 1861, there were but sixteen Wesleyan chapels in London having a seating capacity of over 900. Of these, four would seat less than 1,000. During the twenty-one years of the work of the committee, 64 large chapels, seating 1,000 or over, have been erected under its direction. Besides these, 97 smaller chapels, having 650 sittings each or under, have been built within the Metropolitan district without any assistance from the Metropolitan fund. This shows what can be accomplished even in old and established communities by systematic and energetic work. We greatly need more efficient organization and work for the large cities in this country.

ANOTHER BOARD OF CHURCH EXTENSION.

The Methodist Episcopal Church, South, now has its "Board of Church Extension," organized by the General Conference held at Nashville, Tenn., in May last. It is located in Louisville, Ky., and Rev. David Morton is the Corresponding Secretary. *The Advocate of Missions*, published at Nashville, has given the new organization a department of Church Extension, under the editorial management of the Corresponding Secretary. The July number gives an account of the organization, from which we clip the following:

"The Board of Church Extension of the Methodist Episcopal Church, South," was created by the action of the late General Conference, in obedience to the wish of the Church, which, for several years, has been expressing itself in various ways, and had, before the General Conference met, crystallized into several Annual Conference Boards. Prompted by

the success which had been achieved by other denominations in their Church Extension work, some of our brethren in the West, without the aid of any organization, have collected funds enough to erect, on the frontier, a good many creditable houses of worship, and have thus elicited an interest in this work which, but for these efforts, would not have existed.

In the Bishops' address, submitted on the first day of the recent General Conference, the subject of Church Extension was commended to the attention of the Conference in these words :

“An organization without complex machinery, simple but efficient, and of connectional extent, by which the strong could help the weak in the work of Church Extension, would meet a want that has found a general expression among our people. The Missionary Board cannot conveniently aid feeble societies in new settlements, in securing suitable houses of worship, and thus occupying new stations. This is aside from its main purpose, and, in the opinion of some, trenches upon its constitutional powers.”

And on the same day this resolution was adopted :

“*Resolved*, That a committee consisting of one member from each Annual Conference, to be called the Committee on Church Extension, be appointed.”

On the ninth day of the session this committee submitted their Report No. 1, which was afterward taken up and fully discussed, and, by sundry amendments, converted into the following Constitution :

“The work of Church Extension shall hereafter be conducted under the following provisions and regulations :

“Article 1. There shall be a Board of Church Extension, consisting of a President, Vice-President, Corresponding Secretary, Treasurer, and thirteen Managers, to be elected quadrennially by the General Conference, and to continue in office until their successors are elected and accept.

“The Bishops shall be *ex-officio* members of the Board.

“The Board shall fill all vacancies that may occur during the intervals of the General Conference.

“Article 2. The officers elected by this General Conference shall, as soon as practicable, procure, under general or special law of the State of Kentucky, an incorporation, whereby they and their successors in office, in perpetual succession, shall be made a body corporate, under the name of ‘Board of Church Extension of the Methodist Episcopal Church, South,’ with powers of contracting and being contracted with, suing and being sued, and all other powers deemed necessary for the successful prosecution of the work, not inconsistent with these articles.

“Article 3. The Corresponding Secretary shall conduct the correspondence of the Board, under its direction, and shall be subject to the authority and control of the Board, by whom his salary shall be fixed and paid.

“He may be a member of any Annual Conference, but shall reside where the Board is located.

Article 4. The Board shall be located in the city of Louisville, Ky., and shall meet at least annually at the time the Board shall determine, and at such other times as the President and Corresponding Secretary may appoint.

“Nine shall constitute a quorum at an annual meeting, and seven at a called meeting.

“Article 6. The Board shall have authority to regulate its own proceedings, to determine what amount each Annual Conference shall be asked to raise by collections for the use of the Board during the ensuing year; to appropriate money to pay incidental expenses; to determine what amount may be donated or loaned to each applicant; and to do such other business as may be legitimate and proper for them to do.

“*Provided*, however, that no money shall be appropriated in the general work for other purposes than the purchase or securing of church-lots and the erection or securing of church-buildings; and provided, further, that the Board shall not involve itself in debt.

“Article 7. The Board shall have authority to raise and administer a Loan-fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security, to be determined by the Board; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared.

“Article 8. All applications for aid shall set forth:

“1. A description of the buildings for which aid is asked.

“2. The estimated and probable cost when completed.

“3. The amount of cash and reliable subscriptions now on hand.

“4. The nature of the title, its validity, whether held in trust for the Methodist Episcopal Church, South.

“5. The names of the Board of Trustees.

“6. The number of church-members, Sunday-school children, and population of the place, if within town or city.

“7. Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision.

“Article 9. Each Annual Conference shall organize a Conference Board of Church Extension, which shall be auxiliary to the Parent Board, and shall have charge of all the interests and work of the Church Extension within the Conference.

“The preachers shall take up a collection in every congregation annually for Church Extension, and of the funds thus collected, or in any other way coming into the hands of the Annual Conference Boards.

“Fifty per cent. shall be turned over to the General Board, to be expended under its direction, but devisers may give directions to their donations.

“Article 10. It shall be the duty of the presiding elders to bring the

subject of Church Extension prominently before the District and Quarterly Conferences, and see to it that the most efficient plans are adopted for raising the amounts apportioned to the charge; and the Bishops shall call for report of the Annual Conference Board in the regular order of Conference proceedings, and direct attention to the subject."

Subsequently the Board was constituted as follows :

"President, James S. Lithgow, Louisville, Ky.; Vice-President, Presley Megular, Louisville, Ky.; Treasurer, John W. Proctor, Danville, Ky.; Secretary, David Morton, Louisville, Ky.

"*Managers.*—James G. Carter, Louisville, Ky.; Charles B. Seymour, Louisville, Ky.; J. C. Woodward, Lexington, Ky.; F. B. Carroll, Parkersburg, West Va.; G. D. Shands, Senatobia, Miss.; C. I. Vandeventer, St. Joseph, Mo.; C. E. Brown, Waxahachie, Tex.; J. C. Morris, Louisville, Ky.; H. C. Settle, Louisville, Ky.; W. T. Harris, Brownsville, Tenn.; W. F. Compton, Ukiah, Cal.; Joseph Emery, Corvallis, Or.; James H. Carlisle, Spartanburg, S. C."

At a meeting of the Board subsequently held in Louisville the Annual Conferences were asked to organize auxiliaries, and to contribute \$50,000 for the first year's work, and that amount was distributed for collection among the several Conferences.

The plans are very similar to our own, except that the functions of our General Committee are confided to their Board, and their Board is taken from various parts of the Church. The practical work will have to be done chiefly by a local Committee. A Loan Fund is also contemplated.

FREEDMEN'S AID SOCIETY.

SCHOOLS AND FUNDS.

OUR connection with the management of the Freedmen's Aid Society from its origin has furnished ample opportunity of becoming acquainted with the character and extent of the work undertaken, the fidelity and ability with which its finances have been administered, and the necessities of the field intrusted to its care by the General Conference. Great care has been employed in locating the schools, in expending the funds, in erecting school buildings, and in selecting teachers. The strictest economy has characterized every department of this work, and it is frequently remarked by those best qualified to judge, that they know no other field in which more and better service for Christ has been done—with an equal expenditure of money—and this economical administration of the affairs of the Society by its officers should encourage the most liberal giving on the part of the people.

The foundation for our educational work in the South for the colored people has been successfully laid, and a score of schools, several of them of great promise, have been established in central locations. But these institutions are in great need of apparatus, additional buildings, and endowments. So much money has been required to establish these schools, erect temporary buildings, and pay current expenses, that very little has yet been done by way of endowment. The field is pretty well supplied with embryo institutions for our colored people, but the Society must now direct its efforts to their development and improvement. It is thought better to strengthen and endow a few of our most important schools, located in great centers, than to go on establishing additional ones, which may fail for the want of support. This is the policy adopted by the Society, and it will add new buildings as rapidly as funds contributed for this purpose will allow, without using moneys donated for current expenses.

A college building, long greatly needed, is in process of erection at Holly Springs, Miss., which will be ready for occupancy during the year.

New buildings are imperatively demanded at New Orleans, La., at Little Rock, Ark., and at Austin, Texas, but they cannot be erected until the money be contributed for this purpose. Unless suitable buildings can be secured for these localities at an early day our work must be greatly embarrassed, for our limited accommodations are inadequate to the necessities of the students that throng our schools. We hope the eye of some liberal friend will see this paragraph and that he will respond to this call by the erection of one of these buildings, which will open a fountain of good influences to flow on till the end of time.

In accordance with the instruction of the General Conference, the Society is also successfully prosecuting its school-work among the whites in the South. It has rendered valuable aid in erecting school buildings, in paying off indebtedness on school property, and in sustaining teachers, as its funds would allow. But one of the most important enterprises that it has inaugurated in behalf of our white work is the establishment of a university at Little Rock, Ark. A beautiful tract of land, including the mansion of Governor Clayton, has been purchased, and a large college building is to be erected upon it, at a cost of \$30,000; the citizens of Little Rock pledging \$10,000 toward it. It is to be completed within a year; in the meantime the university will open, and occupy the Methodist block in the city. The people are enthusiastic in this new enterprise, and promise it liberal aid and patronage. We call the attention of our readers to this important movement among the whites in the South-west, and solicit donations in its behalf, for the money collected for the freedmen cannot be appropriated to the erection of this building.

The educational work undertaken by the Freedmen's Aid Society and prosecuted with so much vigor by its officers has not yet received the liberal support from our people that its merit deserves. It ranks high in the list of benevolences, and its income should be greatly increased. Upon the education of the millions of ignorant and neglected citizens in this

land depends the safety of the country and the prosperity of the Church, for no one unable to read and write is fit to discharge the duties pertaining to a Republican form of government, or meet the responsibilities connected with the Church of Christ. We have more than four hundred thousand members of our Church in the South, nearly one-fourth of our entire membership, and these have strong claims upon our sympathy and liberality. We must aid them in securing intelligent preachers for the pulpits and good teachers for the schools. It will be but a small payment toward the liquidation of the vast debt we owe the freedmen for centuries of unpaid toil and accumulated wrongs. Patriotism, philanthropy, and Christianity urge us to increase our efforts and contributions in meeting this long-neglected obligation.

It is to be hoped that greater attention will be given to the increased demands of this Society, in view of its enlarged plans of usefulness for the coming year, and the great outlay of funds necessary for buildings and the current expenses of the schools. We trust that every preacher throughout our entire connection will present the claims of this cause to his people, and secure a liberal collection in its behalf. In a work which is receiving such generous aid from other denominations, with their limited numbers, we trust that our own Church will do her full duty in providing for the necessities of the large membership which looks to her for aid and instruction.

A NEW VOCATION.

BY REV. I. G. BIDWELL, A.M.

A mission of the Freedmen's Aid Society of the Methodist Episcopal Church is *to give a Gospel Vocation to a Heathen Race and a Heathen Continent*. Such a definition puts infinite meaning and dignity upon our Society, and lifts it at once out of all merely local and political relations into Christly relations and environments. The Freedmen's Aid Society means *Africa for Christ*, and this is an idea that can make black men truly respect themselves, and white men clasp their hands and call them brothers. *Africa for Christ* is an idea that can inspire black and white men for a common work, and

with a common sympathy. And it must also be Africa for Christ, not for the sake of the *white* man, not for the sake of the black man, not for America's sake, nor even for Africa's sake, but *for Christ's sake*. This conquering idea must have its spring and its arsenal in the heart of Christ. Outside of him there will be no common sympathy or co-working brotherhood between the white man and the negro. Since Pentecost, the Church has been but slowly learning that all middle walls of partition between races and classes have been broken down, so that now there is neither Jew nor Greek, circumcision nor uncircumcision, bond nor free, Caucasian nor Negro, but Christ is all and in all, and we all are one in him, and in him only.

Africa for Christ is a stirring motto, some one says, but Africa is thousands of miles away. It is across the seas, broiling in the equatorial furnace, prostrate under the baleful sorcery of Satan and Satanic heathenism. Your motto is a romance, and your society is a fanaticism in a death-chase after it unless you can give common-sense data and methods for practical work and Gospel operations. That is all so, we answer, but we have such common-sense data and methods of work.

There are two Africas. One is beyond the seas, the other is at our doors. One is thousands of miles away, the other lies bruised and bleeding under our feet. And these two Africas are *one* in the thought of God, and in the plan of the Church. Five millions of Freedmen appeal to us, say your annual reports! But behind these five millions, lo! two hundred millions are kneeling and stretching out their hands for help. South Carolina and Florida and Georgia and Tennessee demand instant help, say your annual reports, and lo! behind the fields of our sunny South the smoking plains and the mountain tops of Africa, crying out for the Gospel seed and sowers, for the fruit-bringing showers and sunshine of heaven.

We cannot think too often or too carefully upon this mystery of Africa's degradation and sorrow. If we are not able to solve it, we can at least ponder its meaning, and wait inquiringly before God to see how he will solve it. The cruel

lot of the Negro race is one of the most painful mysteries in the administration of God's righteous providence in the earth. For forty centuries, at least, Africa has been the common spoil of all nations, and her race treated as if it was outcast from God, and made only to be slaves. That vast continent has lain like some huge and passive victim, with darkness like a nightmare throned upon its bosom ; while every reptile of evil omen and hateful form has crawled over it, and preyed unchallenged upon its palsied limbs and vitals. Africa has been a race Prometheus, bound upon the altar of the world's avarice, with a world vulture tearing away at its heart. Infidels have said, If the God of the Bible lives, let him explain the mystery of Africa accursed. And Christians have only been able to hide their faces in the dust and cry, "How long, O Lord, holy and just, dost thou not avenge the blood of Africa on them that dwell on the earth?" And students of the Bible and of Providence have come to think of this subject as holding within itself one of the greatest moral and governmental mysteries of the divine administration. But the meaning of this mystery is beginning to be unveiled. We think that the clew to this tangled web is in our hands at last.

Has God any great special thought concerning Africa? Has he some specific purpose in reference to the African race and continent? We think he has. We think that the African race is to be a *positive* and abiding factor in the world development of the future ; that the Negro race has an important part to play in the subjecting of the world to Christ, and especially in choiring its hubbub and Babel into his coronation song.

We believe, as George Whitefield surmised, that the true explanation of the Africa upon this western continent is the evangelization of Old Africa across the seas. The devil brought Africa here. There is no mistake about that ! The devil has wrought his worst upon Africa, and is still trying to do so. But the devil will overshoot his mark here as he did in Eden. Out of the loins of the curse Messiah shall be born ! God will lift this prostrate Africa to her feet and lead her home again in due time, and the Old Africa will be saved by its own suffering sons and daughters !

I believe that as the tree of the knowledge of good and evil was Adam's test and opportunity in Eden, so God has made this prostrate and despised race the test and the opportunity of the Methodist Episcopal Church of America to make itself immortal, and hurry the Gospel programme to its close. Three things the Church must do. First: Demonstrate to the colored people the fact of brotherhood, show them that we have risen above the crime of caste, that we think of them as men; then they will begin to breathe freely, and aspire after better things. Second: Educate and Christianize the *individuals* and *sections* of the race which are nearest, and upon whom we can lay our hands, "beginning at Jerusalem." Third: Inspire them with this new Gospel vocation of redeeming Africa. Each thoroughly educated and Christianized African removes the race a step further from the power of its old enemies, and a step nearer its prophetic goal. The need of the hour is educated and competent colored men thoroughly enthused with this race-saving mission.

How shall this need be secured? Well, that is the pith of the whole matter. Our bishops and doctors and secretaries and leading men must begin to preach and exhort and plead and proclaim the true and full motto and mission of the Freedmen's Aid Society to the Church. To do this they must believe it themselves and become tremendously in earnest about it. Then the Church must stand up boldly and teach this mission to the nation and the world. And then the Church must come with this idea to the Freedmen themselves, and make them see and feel it till they are drunk with the wine of astonishment and consecration.

Africa for Christ should be printed upon every Annual Report and official paper of this Society. *Africa for Christ* should be the head-line of each day or Sunday school primer placed in the hands of the Freedmen. *Africa for Christ* should be printed upon the title-page of every spelling-book, arithmetic, geography, grammar, and reader. *Africa for Christ* should be stamped upon the cover of each tract, hymn-book, and Testament, in all their churches. All historical and scientific and philosophical books upon Africa should be placed in the homes and libraries of the schools and scholars under

the charge of this Society. Maps and charts and pictures, showing forth Africa, should be hung in recitation-rooms, halls, parlors, dining-rooms, and dormitories. Declamations and lyceum discussions, essays and lectures upon Africa, should be multiplied. Africa should be the second word after Jesus in all prayers and songs and exhortations. Tennesseans and North Carolinians, and jubilee troupes, should sing less about "Suwanee River," and "Way down in Egypt's land," and "Swing low, sweet chariot," and begin to mix in the great Gospel melodies of Africa's needs and redemption. The old missionary hymn is getting lonesome out in the back part of the hymn-book. Its one solitary utterance must now be re-enforced by the many-voiced heart-songs of the world's singing race.

Thus this doctrine of Africa's redemption must be nursed and directed and made real until a passion, a holy frenzy, somewhat like that of the Crusade passion, shall be created in some Church center—say at Nashville, or Orangeburg, or Atlanta, or Holly Springs—and then, as young men and women are educated and prepared, they will begin to file off by dozens and by scores and by hundreds and by thousands toward Africa, as teachers and preachers and missionaries of a new civilization. There should also be schools and colleges and bishops in that country. Let this state of things be realized—and I protest that it is not an unreasonable speculation—and within ten years from this date the solution of the African problem will be reached. Once get this race enthused—once get the waves of this holy crusade in motion, and somewhere above the common level—in God's own order of world-working—Africa's Luther and Wesley and Asbury will loom up into sight, and make swift and sure work of her evangelization. Just as soon as the Church has cleared the way for such men, they will make their appearance and stand in their proper places. Therefore, we say that the Church is responsible for the speedy dawn of that blessed day, and *the Freedmen's Aid Society is the organic and official arm of the Church in this matter.*

The Society appeals to us for a place in our affections, in our *prayers*, in our liberality. In order to honor this appeal,

we must place this whole work upon a purely Gospel basis ; we must feel that it is a definite feature of God's Gospel plan, and that our love and loyalty to Christ are being tested by it. Our souls must ache under the pressure of this powerful and resistless truth. Then the Freedmen's Aid Society will not be held off at arm's length any longer—will not be sustained with stiff bows of official recognition ; then there will be no repetition of the ministerial scandal of the past year—*nearly one half of the pastors of the Methodist Episcopal Church* turning their backs upon Christ's choicest benevolence, and neglecting to take even a box collection for its support.

The Committee on Freedmen of the Newark Conference thus group important considerations in favor of liberal giving to this cause :

1. It is an unusually inviting field of Christian effort. Five millions of freedmen may be reached without crossing an ocean or learning a foreign language. They are also anxious to be taught, and make rapid improvement under instruction.

2. Money contributed to this cause produces not only grand results, but quick returns.

3. No other destitute people have such strong claims upon us as the freedmen in our own land.

4. The wrongs and injustice inflicted for centuries upon the African race requires an atonement in the form of school-houses and churches. Justice unites with benevolence to make their appeal a double claim. It is thus distinguished from that of every other race.

5. The safety of the nation requires the removal of ignorance of citizens who are entitled to cast a ballot, sit on juries, and legislate for the welfare of the State.

6. The dangers arising from the efforts of Romanism, threatening the loyalty of citizenship and the corruption of faith among the freedmen, require vigorous action for their protection.

7. The redemption of Africa must come through the South at the hands of educated freedmen, who are acclimated to deadly malarias such as prevail on the Dark Continent.

8. The command of the Master, "Go, teach all nations," includes the sons of Africa on American soil.

In view of the above claims made upon us as citizens and as Christians, your Committee recommend the adoption of the following resolutions :

1. We repeat and emphasize our commendation of this Society to the churches of our Conference.

2. In the enlargement of the scope of this Society by the last General

Conference so as to include the education of the ignorant whites, we recognize the necessity of increased liberality on the part of the churches.

3. We request that the \$3,300 apportioned to be raised by the Newark Conference for the Freedmen's Aid Society, be apportioned in the usual manner to the several charges.

RESULTS OF FREEDMEN'S WORK.

"Thousands of darkened minds enlightened ; thousands of characters improved and transformed ; thousands of light-bearers scattered among the homes and the communities and the churches of the colored people ; hundreds of young women and young men qualified to teach in the day-school and Sunday-school ; hundreds fitted to preach the Gospel, and so lead the people into the truth ; missionaries raised up for Africa ; editors, legislators, physicians, professors in our institutions raised up from these students ; the most wonderful results of modern times."

The Hon. Mr. Curry, of Virginia, a member of the Baptist Church, Agent of the Peabody Fund, thus speaks of the value of educational work in the South :

The education of teachers for colored schools is a national want. Our denomination is doing nothing of more value, denominationally and nationally, than the education of colored preachers. Tell the Baptists of the North that they are doing no better work the world over than they are doing at the South in the schools for Freedmen.

Rev. Dr. H. S. Wayland thus concludes a report to the American Baptist Home Mission Society :

In conclusion, your committee would record their most deliberate and deep-seated conviction that there is not to-day any more important work laid on the consciences of the Baptists of all America than the Christian education and elevation of the Freed People of this country. May it please God to give to us all the wisdom, the self-denial, the faith, that are needed to carry it forward to complete success ! And to the toils and to the glories of this work, in the name of our Master, we invite, we summon, every one who loves God and his fellowmen.

BOARD OF EDUCATION.

CHILDREN'S DAY ECHOES FROM FOREIGN LANDS.

GERMANY AND SWITZERLAND.

IN Germany and Switzerland the observance of Children's Day was practically set aside this year by the absence of the preachers at Conference at the appointed time. Yet it was in several places observed in advance, so that collections to the amount of \$40 were reported to us.

The Conference formally expressed its gratitude to the Board of Education for the aid it has rendered to students at Frankfort, and, by resolution, recommended to every preacher in charge hereafter to hold the Children's Day prescribed by our Discipline, and to raise the collection.

The following letters, just received, will speak for themselves.

MEXICO.

TRINITY METHODIST EPISCOPAL CHURCH, CITY OF MEXICO, *June 12, 1882.*

Yesterday we observed "Children's Day." It is the first time we have attempted it in Mexico, though, of course, we have had special services for children. Yet this is the first time we have united with our "Church universal" in the observance of Children's Day, as provided for by the Discipline. I am glad to report that it was a fine success. The attendance was nearly twice as large as our usual Sunday morning congregation. The addresses were short and good, the singing excellent, and last, but not least, our collection amounted to \$14 41, which, when we consider the poverty of our people, is certainly good. I wish you could see the large number of pieces of money offered. You would at least give the people credit for a *general* participation in the occasion.

My other congregations report as follows: Ixtacalco, 50 cents; Miraflores, \$1 60; San Vicente, \$3 17; Coatlaichan, \$2 15. Total for the circuit, \$21 83. It seems to me that this is not bad for poor people and a first attempt.

JOHN W. BUTLER.

Such an example from a Mission field of but a few years of occupation embodies in itself a significant reproof for some of

our long-established and strong churches in this country, that either did nothing on Children's Day, or absorbed their collections in their own expenses.

INDIA.

LUCKNOW, INDIA, *June 12, 1882.*

Yesterday for the first time our Hindustani Church in Lucknow observed "Children's Day." The "Service No. 2," which you kindly sent me, I had translated and published in Hindustani, (specimen inclosed;) we found it well adapted to the occasion. The Second Sunday in June comes at the hottest part of our Indian year, when the earth is parched and the flowers have nearly all disappeared; however, we had a large audience, and a kind Scotch friend supplied us with plants and shrubs with which to ornament the church. Besides the responsive readings we had two recitations, an essay, and an address. The girls of the Lal Bagh Boarding School and the boys of my Centennial School took active parts in the service, and helped to make it a success. The members of the church enjoyed the occasion, and all of us think it is well worthy the observance.

Our collection was small, but, under the circumstances, as large as could be expected. The church, for the first year in its history, is supporting its own pastor; and this, with the current expenses, collections for the poor, etc., makes a heavy demand upon our people. After the service two boys of the Centennial School, not satisfied with the small collection, started out of their own accord and collected another rupee, (50 cents,) and sent it to me to be added to the collection.

Although but a handful as yet, we in India do not propose to fall behind the Church at home, especially in the matter of caring for the children in our churches; I venture to prophesy that henceforth "Children's Day" will be uniformly observed throughout the North India Conference. I cannot speak for the South India Conference, as it has taken no definite action on the subject as yet, but it is sure to fall into line with the other conferences. Brother Oakes, of Madras, wrote me recently that he was making preparations for "Children's Day," and you will no doubt hear from others in that conference.

Our collections in India for this cause will probably never be large; and, as anticipated by you, it seems proper that we should appropriate the amount raised to our own work. We have hundreds of Christian children whose parents cannot afford to send them to school; and if, in some way, we can give these at least a little help it will be a good work. Your treasury will hardly miss our mite, especially as it now bids fair to be so well filled. Your Report and circulars are very encouraging, and I am confident that the results this year will be most gratifying. B. H. BADLEY.

P. S. *June 17.*—"Children's Day" was observed at Moradabad, Bareilly, Pitoragarh, and elsewhere. B. H. B.

REPAYMENTS.

Within a short time past, about two thousand dollars have been returned to the Board from persons who in former years had received loans to aid them in acquiring an education. The following is a specimen extract of a letter covering one of the remittances:

Inclosed find check for \$100, the amount I owe the Board of Education of our Church for money borrowed while at University. I feel grateful for the loan, and assure the Board that it was help in the time of need.
Fraternally, —.

We are entitled to receive a great many more similar letters, and we take this mode of suggesting to all those from whom payments are due that they may remit in installments to suit their convenience. Accounts were sent last year to some from whom no reply has been received. We hope not to be placed under the necessity of sending accounts more than once. If any indebted to the Board are not aware of the state of their accounts they are invited to inquire of the Corresponding Secretary.

All loans from a fund so sacred as ours should be considered as debts of honor, to be paid at the earliest practicable moment. When, however, for any sufficient cause payment is likely to be delayed notice should be given.

N. B.—In the earlier periods of the Board's history, its policy was not so clearly defined on the subject of interest as it now is. Great liberality has therefore been extended to those who did not originally expect to pay interest on their loans. That form of liberality will be continued to all who make settlements during the present year. Beyond that time, however, and after the notices already given, we shall consider all outstanding loans as interest bearing, on the conditions on which new loans are now made.

PRESENT WORK OF THE BOARD.

For various reasons many interesting facts which come to us in connection with the help rendered by the Board to students are at present withheld from publication. As a rule we prefer to see the outcome in useful and honored lives, before

giving to the press the tokens of promise which we or their teachers discern in the young persons whom we aid.

An exception may perhaps be allowed in reference to a few students of foreign birth. The first one named below has been on our list for two or more years, on the recommendation of Dr. O. Gibson, our missionary to the Chinese and Japanese on the Pacific coast. Dr. G. thus writes concerning him:

MISSION HOUSE, 916 WASHINGTON STREET,
SAN FRANCISCO, *June*, 1882.

Inclosed you will find a letter from H. Mieyama. He is still doing well, and promises to be a useful man among his countrymen. Indeed, he is now almost an apostle among the Japanese of this city and State. He also studies faithfully and is making good improvement.

The letter referred to says:

About five years ago I was converted to the Christian religion under the influence of Dr. G. in the Chinese Mission School. Ever since, I could not hold back the tears from rolling down in great joy when I remember that Jesus bought me, a poor heathen sinner, with his own blood. Now I am not mine but his. Then, however, I felt that I must testify of Jesus to every one of my native friends, and tell the story of his wonderful love wherever I may be.

The following letter relates to the first appropriation made by our Board to aid the work of Christian education in India:

CENTENNIAL SCHOOL,
LUCKNOW, INDIA, *June* 17, 1882.

I am reminded by the swiftly passing months that it is time for my annual report concerning the \$150 which you kindly granted us last year for the support of six students in the Centennial School. I cannot do better than briefly mention the students thus helped, and show their need.

1. Thomas Barrow and Jacob Barrow. These are sons of a cultivator, living at Ellenpur, in the Gonda District. Their father was formerly a drummer in the native army; has now a small farm. His income is probably \$5 per month, and upon this he must support a good-sized family. I know him well, and am confident that he could not pay \$5 a year to educate these young men. These are aged seventeen and sixteen, and are good, promising boys. They study well, stand at the head of their classes, are regular in attendance upon church and Sunday-school, as well as other means of grace. One of them is president of our Juvenile Missionary Society. These are among our most advanced students, and I have great hopes of their early usefulness. Thomas, the elder, will be ready to enter the Theological School at the close of next year, and Jacob a year later.

2. Samuel Bakhtawar Singh. This boy's father is a teacher in the Mission School at Moradabad. His pay is \$4 per month, and as he has other children to support he cannot help this boy. Samuel is one of our best students, and gives signs of great usefulness.

3. James Downey. This is the son of J. R. Downey, (named after our missionary who came to India in 1859,) who teaches a school at Ellenpur, near Gonda. His pay is not over \$3 per month, and, as I know, he has difficulty to make both ends meet. His son is promising, and stands at the head of his class.

Jai Singh. This boy's relatives (who live in Lucknow) are as yet heathen. He learned of Christ in one of our city Sunday-schools, and several years ago, with commendable boldness, came out for Christ, was baptized, and joined our school. We hope that our schools may continue thus to yield converts, and that these in turn may be the means of bringing others to Christ. Jai Singh visits his parents, talks to and prays for them, and we hope that ere long they too may become Christians. He is a hard student and well behaved.

5. Khairat Masih. This boy's father lives in a village near Moradabad. He is quite poor, unable to do more than earn bread for his family. He is very anxious to have his son educated, and is very grateful for the assistance given him. I hope his son may some day go out among the villages preaching.

The sum of \$150 supports these six students one year; pays for their food, clothes, and books. I consider it a perfectly legitimate expenditure of the funds of the Board of Education, and am sure that it will yield good results. I trust that you will kindly favor us with a like amount for the year to come, and shall be glad to receive a remittance at your convenience. Without this amount I fear I should have to send these students home, which would be to them a great disappointment and to me a real sorrow.

God is blessing our school. With our new building we shall have room for many more students, and expect by the help of God to do much in the establishing of his kingdom in India. Pray for us.

Yours fraternally,

B. H. BADLEY.

THE CHURCH ITS OWN CONSERVATOR.

BY REV. B. W. CHASE, A. M.

THE Church and the world are antagonists. It cannot be expected that the latter will conserve the interest or the usefulness of the former. Although there is a semi-religious influence in what we call "the world" that leads to the contribution of time and money for the benevolent enterprises of the Church, yet there is such a worldly spirit connected with it that it is doubtful whether, on the whole, such help is

reliable. In fact, though we receive, at times, large amounts from this source, yet our statistics are reckoned on the basis of church membership, which is a concession in favor of the idea that our help comes not from the world, but from the Church itself. Our disciplinary plan for securing benevolent collections has the same idea in view. Its appeals are, mostly, to the membership of the Church. We do not look upon those outside of the Church as largely interested in its progress, or responsible for its advancement.

It is certain that the adversary of all good is implacably opposed to all the Church may propose to do, and he will do all he can to hinder its designs, and will enter the very ranks of Christ's army to diffuse ignorance, the fruitful cause of superstition, bigotry, and immorality.

Who, then, shall preserve the interests of the Church, and qualify it for the work for which it was established in the world? No doubt God, who commissioned it for the work of saving the world, has abundant resources of wisdom and power; but will he bestow them, unasked and unsought, upon the Church? God has given us intellects, but has left it for us to cultivate and make them strong for time and for eternity. To the Church, also, God has given means, but requires the Church to so develop them and use them as that it may accomplish the great object for which it was established.

The intellect of the Church is the lever, so to speak, which the Holy Spirit has used, and is still using, for the advancement of God's cause. The stronger the lever the greater the weight that can be moved. Much of the intellectual strength of the Church lies dormant because the Church does not develop it. We believe in secular schools, and in a national school system of compulsory education brought to the highest standard; but, in addition, we must have our denominational schools, and not allow them to wane for lack of patronage. The necessity for these schools will not cease so long as the Church has its specific work to do. For this work the growing intellect of our people must be developed in the Church and by the Church. We need to be waked up in this matter "all along the line." Our Board of Education ought to have a hundred thousand dollars annually to use for this purpose.

If the Church desires to be strong in this advancing age it must not depend upon the world to help it, but must itself be actively engaged in developing its own resources by earnest words and liberal contributions. Upon this development depends the future success of the missionary and every other connectional cause. Only by enlarging and fully sustaining its educational work can the Church conserve its highest interest and usefulness. Through the enterprising secretary, and by liberal funds furnished to the treasury of our Board of Education, let the Church improve its opportunity, and become, under God, its own conservator. Let her strongly support the new movement of the Board by which, if funds flow in liberally to its treasury, all our Church institutions may be benefited, and hundreds, if not thousands, of our promising youth encouraged to secure a thorough education under Christian auspices!

ANOTHER BEQUEST.

Our friends will be pleased to know that this Board is being remembered by persons desirous to leave their earthly substance to work for God and the Church when they have departed this life. Next following the legacy of Mrs. Broughton, of Canton, N. Y., heretofore announced, comes one of \$15 from Miss Martha Young, of Lawrence, Mass. Miss Young died early, but having been a member of the Church from childhood, desired in departing to have the sum of \$50, which she had saved, distributed among the benevolent agencies of the Church. This, at her mother's request, was wisely done by her pastor, the Rev. E. C. Bass, who sent us the \$15 named. In this way Miss Young has become enrolled among the early benefactors of this Board. She doubtless has a still brighter record on high.

The educational zeal of the New South was strikingly illustrated in a Sunday-school at Darlington, South Carolina, where the children who had no money brought in eggs to make up their Children's Day collection.

THE METHODIST BOOK CONCERN.

NEW YORK HOUSE.

IN our intercourse with Sunday-school workers we find an increasing desire for carefully selected libraries, excluding not only profitless and evil literature, but also such works as are not suited to the tastes of the children of to-day. It is undeniable that in many of our Sabbath-school libraries there are a great many books of biography, history, etc., written from twenty to fifty years ago, which are never or rarely taken out by the children; and while we know that if the young folk could be induced to read these books they would be very helpful in their influence upon their lives, still the fact remains that they *do not* read them, and so it is a useless expenditure to supply them.

With a view to meeting the popular demand for *carefully-selected, fresh, and live books* for our churches and Sabbath-schools, the following libraries are offered, which, for price, binding, paper, printing, and illustrations, we are willing to compare with similar books published by any other house; besides being able to assure our patrons that there is not an objectionable book in the list, every book having been carefully read by one of our Sunday-school secretaries.

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